A SILVER WATCH-BELL.

The Sound whereof is able (*by the Grace of GOD*) *to winne the* most profane worldling, and careleſſe liuer, (*if there be but the leaſt ſparke of Grace* remayning in him) to become a true *Chriſtian indeed*; *that in the* end he may obtaine euer-*laſting Saluation.*

Whereunto is adioyned a Treatiſe of the holy *Sacrament of the Lords* SVPPER, in part augmented.

By THOMAS TYMME.

The tenth Impreſſion.

AT LONDON:

Printed for *Clement Knight*, dwelling in Paules-Churchyard, at the ſigne of the Holy Lambe. 1614.

TO THE RIGHT Honourable, Sir *Edward Coke*, Lord Chiefe Iuſtice of ENGLAND, and one of his Maieſties moſt Honorable Priuy Councell: *Thomas Tymme* wiſheth increaſe of Honour here, and in the world to come true Felicitie in *Chriſt Ieſus*.

TRue *Religion* (my Honourable good Lord) is effected by that diuine and eternal *wiſedome*, whereby the *Contemplatiue* vertue of man is lifted vp to the happy knowledge of the *Maieſty* of God; of all other the greateſt Vertue, and wherein reſteth the chiefeſt contentment in this life. For, if there be a *Paradiſe* in this life, it is in one of theſe two;

either in religious *Meditation*, or elſe in holy *Studies*, and godly *Speculation*: becauſe whatſoeuer is not in one of theſe two, is full of griefe, vexation, bitternes, fearefulneſſe, care and ſorrow.

Plutarch ſaith, that a City will ſooner ſtand without a foundation, then Ciuill Policie can be framed and eſtabliſhed without *Religion*; and the preſeruation thereof, when it is once receiued: in regard that diuine *Iuſtice* and humane *Policy* haue ſo great affinitie, that the one cannot ſtand without the other.

Androcius reporteth, that there is vnſpeakeable familiarity between the *Oliue* and the *Myrtle* trees. The branches and ſproutes of the *Myrtle*, do friendly imbrace the boughes of the *Oliue*: & both their rootes will ioyne together in one. Such ought to be the ſympathie of *Religion* and *Policie*.

Religion is the foundation of all well gouerned Common-weales: of the execution of *Lawes*: of the obedience of ſubiects: of yeelding feare and reuerence to Princes

Princes and Magiſtrates: of mutual loue among men: and of *Iuſtice* towards others. Contrariwiſe, the contempt of *Religion* bringeth vpon men execrable *Ignorance*, confuſion, diſorder, diſſenſion, ſeditions, a decay of vertue, the increaſe of vice; ſowing *Rocket*, & weeding *Endiue*: ſhearing *Sheepe*, and ſhryning *Foxes*. *Policy*, without *Religion*, is like the *Almond* Tree: which being ſolitarie, beareth no fruit; but ioyned with a plant of good nature & quality, proueth very fruitfull.

I write not theſe things to teach your Lordſhip, as a *Nouice* in *Religion* (whom the world knoweth to haue beene trained vp from your tender yeeres therein, and to haue ſhewed your ſelfe hitherto accordingly a zealous Profeſſor of the ſame) but rather to let you feele my purpoſe in publiſhing this Treatiſe: which is, to enforme men generally in the way of *Religion* and godlineſſe.

It hath beene already nine times Printed; containing in it matter of greater conſequence, then *Plato* his Common-

wealth, or *Aristotles Summum Bonum*, or *Tullius Orator*, or *Moores Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but also a plat-forme of good workes, which leadeth the way to true and sempiternall felicitie.

But least, in kissing my owne hands, I might seeme to doat with *Narcissus*, falling in loue with my owne shadow: and by transcending the due proportion of nourishment, should turne all into ill humour; I referre the goodnesse of the matter to your Lordships learned Iudgement, and sublymed wisedomes relish.

And because it is once more by this last Edition to passe the hands of men, as currant by the stampe; not hauing bene without a liuing Honourable Patron till now: I most humbly craue of your Lordship, that your Honorable name, may bee as a *Foster-father* to this my wandring *Orphant*; who, being a principall Piller of this Church & Commonwealth (adorned by God outwardly with Honour in your Person, and inwardly with

with many rich Graces) ſhall greatly aduance the ſame.

Thus preſuming on your Lordſhips woonted courtefie ſhewed towards me, and craning pardon for this my bolde enterpriſe, I right humbly take my leaue: reſoluing euer to be

at your Lordſhips Honourable

pleaſure and command,

THOMAS TYMME.

To all weake Christians,

that haue a desire to be saued.

IT is a necessary rule in policie (dearely beloued in our Lord and Sauiour Iesus Christ) that those Cities should be guarded round, which are besieged round: and it was CAMBYSES *counsell also, that Citizens which would keepe their Cities in safety, and flowrishing estate, would euer be watchfull, as if the enemies were approaching. As this is good policie for Cities or Guarison-townes: so also Christ Iesus in the Gospell, knowing that his Church should haue many enemies, and foreseeing the danger that might come vnto it by securitie, commendeth and commandeth watchfulnesse to his Disciples and Seruants. For, securitie hath euer greatly endamaged the Church of God.*

Securitie

Securitie made Bethel, Bethauen: *the sweet valley, a valley of salt:* Sion, *a den for Foxes: and* Hierusalem, Hieruschia: *that is, a most homely and vnpleasant place. And who seeth not, that the great number of men at this day, are so lulled asleepe in the chaire of securitie, by the loue of the world, by the sinfull delights of the flesh, by the subtile suggestions of Satan (which they suspect not) that they can as hardly be awaked, as* Endymion *from his endlesse sleepe? In the one eare, Securitie sounding,* It is not yet time to repent: *in the other eare, Presumption singing,* It will be time still. *And thus with the Dolphin they swimme in delights, when Destruction is neereſt: till at last, Desperation, the handmaid of Securitie, playeth her part, sheweth them the houre-glasse, and wofully telleth them,* The time is past, It is too late now to repent: *O wofull saying! The consideration hereof moued me* (Christian Reader) *according to my simple Art and skill, to frame this Booke, as a* Watch-bell, *to sound in the eares of all men, not a stroke*

ſtroke alone, but twelue, in twelue ſeuerall Chapters: which may ſerue as the Wheeles of a WATCHBELL, *to enforce it to yeeld forth the more ſhrill ſound; thereby to awake the moſt drowſie-hearted ſinners from their ſecuritie and careleſſe liuing) to enter into conſideration how their caſe ſtandeth with God: and finding themſelues, by their fore-paſſed wicked life, not worthy of the leaſt of Gods mercies, they may reforme their liues, and ſeeke ſpeedily to be reconciled vnto our Lord and Sauiour Ieſus Chriſt.*

And I dee heartily wiſh that this labour of mine, may be vnto all thoſe which deſire to be Heires of the euerlaſting kingdome of Chriſt, ſo ſweet a recreation in ſoule, as were the twelue fountaines of water in Elim, *to the people of* Israell, Numb.33. *and that it may yeeld a healing plaiſter to euery wounded ſoule, no leſſe effectuall, then the leaues of the tree of life (which bare twelue ſeuerall fruits) to heale the Nations,* Apoc.22.

Reade it therefore diligently, and with

a ſingle heart; and I doubt not but in the end thou wilt find that profit & benefit by it, as ſome well diſpoſed haue done heretofore: who haue voluntarily confeſſed, that it was the firſt meanes vnder God, that wrought their conuerſion, and haue beene very importunate ſuters for reprinting the ſame: wherein I haue done my beſt endeauour; and commend the fruit and good ſucceſſe thereof vnto GOD. And therefore to him I will euer pray, that it may mightily worke (by the aſsiſtance of his holy ſpirit) the like effect in many; that the number of his Church may be daily increaſed.

AMEN.

A SILVER *WATCH-BELL.*

CHAP. I.

Of the ſhortneſſe, frailtie, and miſeries of Mans life.

THis preſent tranſitorie life, in the Scriptures is called a Pilgrimage, a Trauell, and a Way, becauſe it continually plyeth to an end. For as they which are carried in Coaches, or ſaile in Ships, doe finiſh their voyage, though they ſtill ſit and ſleepe: euen ſo euery one of vs, albeit we be buſied about other matters, and perceiue not how the courſe of our life paſſeth away, (being ſometime at reſt, ſometime idle, and ſometime in ſport and dalliance) yet our life alway waſteth, and we in poaſting ſpeed haſten towards our end. Gen. 4. 7. Sirac 40. Pſal. 1.

2 The wayfaring man trauelleth apace, and leaueth many things behinde him. In his way he seeth stately Towers and buildings; he beholdeth them a while, he admireth them, and so passeth from them: afterwards he seeth fields, medowes, flourishing pastures, and goodly vineyards. Vpon these also he looketh a while, he wondreth at the sight, and so passeth by. Then he meeteth with fruitfull Orchards, greene Forrests, sweet Riuers with siluer streames, and behaueth himselfe as before. At the length he meeteth with deserts, hard waies, rough & vnpleasant, foule, & ouer growne with briers and thornes: here also he is inforced for a time to stay. He laboureth, sweateth and is grieued: but when he hath gone awhile, he ouercommeth these difficulties, and remembreth no more the former griefes.

3 Euen so it fareth with vs: One while we meete with pleasant and delightfull things, another while with sorrowfull and grieuous crosses. But they all in a moment passe away.

4 In like manner, some one is cast into prison, the same is tormented, vexed, and afflicted: he is now in the brambles, a troblesome place, but he shall quickly come forth againe, & then he wil forget all his misery.

5 Further-

5 Furthermore, in high waies and foot-paths, this commonly we see, that where one hath set his foot, there some after another taketh his step, a third defaceth the print of his predecessors foot, and then another doth the like: neither is there any which long time holdeth his place. And is not mans life such? Aske (saith Basill) thy fields and possessions, how many names they haue now changed? In former ages they were said to be such a mans, then his, afterwards anothers: now they are said to be this mans, and in short time to come they shall be called I cannot tell whose possessions. And why so? because mans life is a certaine way, wherein one succeedeth and expelleth another.

6 Behold the seats of States and Potentates, of Emperours and Kings: how many in euery age haue aspired to these dignities? And when they haue attained them, after long labours and trauels, in short time they are compelled to giue place to their successors, before they had well warmed their seat. Yesterday one raigned, to day he is dead, and another possesseth his throne: to morrow this man shall die, and another shal sit in his seat, none as yet could therein sit fast. They all play this part as

on a Stage: they aſcend, they ſit, they ſalute, they deſcend, and ſuddenly they are gone.

7 Therefore dearely beloued, mans life is a way, and a ſeducing way to them which forget themſelues that they are Pilgrims, and Trauellers, and doe ſtand too much vpon thoſe things which are occurent in their iourney, with long delay: for the night will come, and it will come quickly, wherein no man can walke: and theſe men ſhall not come vnto that heauenly Hieruſalam, but ſhall be a prey for the wilde Beaſtes which walk in the night, & for the infernal wolues. For the which cauſe, our Sauiour Chriſt
Ioh. 12. cryeth in the Goſpell, Walke while ye haue the light, leſt the darkneſſe come vpon you.

8 There is nothing that doth ſo euidently ſet before mens eies the deceits of the world and the vanitie of things preſent, as doth the due and diligent conſideration of the incertainty, ſhortnes, frailty, and other grieuances, and calamities of mans life. For all humane pride, and the whole glory and abundance of the World, (hauing mans life for a ſtay and foundation) can certainely no longer endure then the ſame life abideth. So that riches, dignities, honors, Offices, and ſuch like, which men here in earth haue a great regard of, do many times forſake a man,

man, he being yet aliue, and doe neuer continue longer with him then vnto the graue: For then when the foundation faileth, the whole building muſt needs fall.

Witneſſe the death of many thouſands of late amongſt vs: and let our mercifull deliuerance, neuer, O neuer, be forgotten.

9 These clay Tabernacles (as Iob calleth them) do faile daily. The Prophet Dauid therefore compareth our life to the fat of Lambes, which waſteth away in the roſting: and to a new coate, which ſone waxeth olde, and is eaten with moths. Iſay to graſſe and the flower of the field, which to day flouriſheth, & to morrow is cut downe and withered. Iob, to the burning of a Candle, which in the end annoyeth, & then euery man cryeth, Put it out. What thing elſe is mans life but a Bubble, vp with the water and downe with winde? What then is to be thought of humane pompe and glory, the which is more tranſitory and fraile then life it ſelfe?

Humbling themſelues before the Lord in prayer.

10 This conſideration, verily, hath opened the eyes of many: and hath brought to paſſe in them, that they begin to wonder at the common blindneſſe of men: the which effect that it may worke in vs, let vs call to minde a few things concerning the breuity and miſeries of Mans life. And to the end our meditation may haue an order, and that we may keep the parts thereof in memory, it

ſhall principally conſiſt vpon the words of holy Iob, written in the beginning of the fourteenth Chapter of his booke: where he ſaith thus: Man that is borne of a Woman is of ſhort continuance, and full of miſeries, Hee ſhooteth forth as a flower, and is cut downe: hee vaniſheth alſo as a ſhadow, and continueth not.

11 To the end we might want nothing in this deſcription of humane calamities, it ſeemeth that his purpoſe was to begin with the very matter it ſelfe, of the which man was made. For he ſaith not, *Vir*, but *Homo*: that he might expreſſe the baſeneſſe of the matter, of the which this moſt proud creature was made. For he is called *Homo, ab humo*, becauſe he was created and made of the earth. Neither was he made of the beſt of the earth, but of the ſlime of the earth, (as the Scripture teſtifieth) being the moſt filthy and abiect part of the earth: among all bodies the moſt vile element. Among all the elements the earth is the baſeſt: among all the parts of the earth, none is more filthy and abiect then the ſlime. Wherefore man was made of that matter, then the which there is nothing more vile and baſe.

12 And whereas he ſaith, that hee was borne of a woman, hee hath in few words compre-

comprehended many miseries of humane condition. For first of all, our very fashioning & originall is so impure and vncleane, that it is not for chaste eares to heare, but to be passed ouer in silence, as a thing most filthy & horrible to be told. This one thing I say, Mans conception, is so foule, that our most mercifull Lord, taking vpon him al our sorrowes & calamities for our redemption, would in no wise beare this: & although he vouchsafed to take vpon him our humane nature, & to suffer many reproches of his enemies, as, to be mocked, blasphemed, spet vpon, bound, whipped, and in the end most shamefully crucified: yet he thought it vnseeming his Maiestie, to be conceiued in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be.

13 Furthermore, after that man is once conceiued, doth he not indure great calamities in his mothers wombe, as it were in a filthy and vncleane prison, where euery moment he is in peril of his life? At the last, he is borne naked, weake, ignorant, destitute of all helpe & counsel, not able to go, to speake, nor to helpe himselfe: all that he can do, is to cry, & that is to set forth his miseries: for he is borne to labour, a banished man from his countrie, the enemy of God, in possibility to

liue a few daies, and the same few daies full of miserie, deuoid of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be borne to Pride, who mingleth and confoundeth all things; who ouerturneth, troubleth and subdueth kingdomes, he turmoyleth the Seas, and thinketh not the whole World sufficient for him.

15 Iob saith further, that man is of short continuance. Behold another calamitie of mans bodie. The building is scarce finished but is readie to totter and to fall: and sure it is, ere long, to fall. Man is scarce entred into the World, when as he is admonished to remember his departure out of the same againe. The daies of man (saith the Prophet Dauid) are threescore yeeres and ten: and though some be so strong that they come to fourescore yeeres, yet is their strength then but labour & sorrow, &c. Therefore the sum of our yeeres, whereunto all do not attaine, is threescore yeeres and ten: the stronger bodies somtimes continue til fourescore. From which yeeres, first of all if we deduct those yeers which Infancy & Childhood spendeth: for all that time we liue not like men, neither are gouerned with Reason & Counsell, but

Psal. 90.

but are carried with a certaine violent motion, Like vnto brute Beasts, which are deuoid of reason and vnderstanding: If also we take away that time which passeth away when we slepe (for sleping, we line not the life of beasts when they wake, much lesse of men) and that time will rather seeme a liuing death, then a liuely life: If I say, we deduct all the time of childhood & sleep, that which remaineth will scarcely amount to forty yeers. And of these forty yeres, we haue not one moment of time in such wise in our power, that we can assuredly say, that we shall not die therein. For whether we eat, drinke, or sleep, whether we be in labour, or in rest, we are alwaies in perils. Wherefore not without cause our Sauiour crieth so often in the Gospel, Watch, because ye know not the day nor the houre. The which is as much, as if he had more plainely said, because ye know not the houre, watch euery houre: & because ye know not the day, watch euery day: and because ye know not the moneth, and the yere, watch therefore euery moneth & yere. Mark. 13.

16 And to make this matter more plaine by a similitude: if thou shouldst be requested to a feast, and being set at the Table, seest before thee many and sundry sorts of meats, a Friend of thine secretly admoniseth thee, that

that among so many daintie dishes, there is one poysoned: what in this case wouldest thou do? Which of them darest thou touch or tast of? wouldst not thou suspect them all? I thinke though thou wert extreamly hungry, thou wouldst refraine from all, for feare of that one where the poyson is. It is made manifest vnto thee already, that in one of thy forty yeers, thy death lieth hidden from thee & thou art vtterly ignorant which that yeere shalbe: how then can it be but that thou must suspect them all, and feare them all? O that we vnderstood the shortnes of our life! How great profit and commodity should we then receiue by the meditation thereof?

17 The Peacock, a glorious fowle, when he beholds that comely fan and circle which he maketh of the beautifull feathers of his taile, he reioyceth, he ietteth, and beholdeth euery part thereof: but when he loketh on his feet, which he perceiueth to be black, and foule, he by & by with great misliking baileth his top-gallant, and seemeth to sorrow. In like manner, a great many know by experience, that when they see themselues to abound in riches and honors, they glory, and are deepely conceited of themselues, they praise their fortune, and admire themselues, they make plots, & appoint much for themselues

ſelues to perfoꝛme in many yéeres to come: this yéere they ſay we wil beare this office, and the next yéere that: afterward we ſhall haue the rule of ſuch a Pꝛouince: then we will build a Palace in ſuch a city, whereunto we will adioyne ſuch gardens of pleaſure, & ſuch vineyards: and thus they make a very large reckoning afoꝛe hand, whoſe they did but once behold their féete, if they did but thinke vpon the ſhoꝛtneſſe of their life, ſo tranſitoꝛie & inconſtant, how ſone would they let fal their pꝛoud feathers, foꝛſake their arrogancy, and change their purpoſes, their minds, their liues, and their manners?

18 And this bꝛeuitie and inconſtancie of life is appointed vs befoꝛe wee bee borne. Foꝛ man is ſcarce conceiued, when as hée is condemned to death: and when he commeth out of the wombe, he commeth out of pꝛiſon, not to be fꝛée, but to vndergoe the croſſe. And we doe tend and haſten, as it were to death: ſome at one miles end, ſome at two, and ſome at thꝛée, & otherſome when they haue gone further. And thus it commeth to paſſe, that ſome are taken out of this life ſoner, and ſome tarry longer. Since then the caſe ſtandeth thus, who can ſufficiently wonder at our madneſſe? Foꝛ we are going, as it were to the gibbet, and we

we daunce, we laugh, and reioyce in the way, as if we were secure from all manner of euils. But we are in this error, because we know not the shortnesse of our life.

19 Here then we see two wonderfull and monstrous things: one is, that man, being scarcely borne, dieth, when as notwithstanding he hath a forme and shew of immortalitie: other things, how long they retaine their forme, so long they remaine: A house falleth not, all the time that his forme and fashion lasteth. The brute beast dieth not, except first he forgoe his life, which is his forme. But man hath a forme which neuer is dissolued (namely a minde, indued with reason) and yet he liueth a very short time.

20 But yet there is another thing to be seene, far more monstrous in this creature, that whereas he is indued with reason and counsell, and knoweth that this life is like vnto a shadow, to a dreame, to a tale that is told, to a watch in the night, to smoake, to chaffe, which the winde scattereth, to a water buble, and such like fading things, and that life to come shall neuer haue end: hee yet neuertheleſſe setteth his whole minde most carefully vpon this present life, which is to day, and to morrow is not: but of the life which is euerlasting, hee doth not so much

much as thinke: If this be not a monster, I know not what may be called Monstrous.

21 Thus hauing seene the shortnes and mutabilitie of mans life, let vs now also see the miserie thereof. Man (saith holy Iob) being borne of a woman, is of short continuance, and full of miseries. Euery word hath a great Emphasis: He is full of miserie, euen from the sole of the foot to the crowne of the head; not onely the body, but the minde also, so long as it is captiued in the prison of the body. Thus no place is left emptie and free from miseries.

22 Mans miseries are many and great: there is no member, no sense, no one faculty in man, so long as he is here vpon earth, which suffereth not his hell. Nay, all the elements, all liuing creatures, all the deuils, yea, the Angels, and God himselfe also, bend themselues against man, for sinne. To begin with the sense of Feeling: with how many kinds of Feuers, Impostumes, Vlcers, sores, & other diseases is it afflicted? The volumes of Phisitians are ful of diseases, & remedies for the same: and yet for all this, there are daily new diseases, and new remedies found out for them: and among the remedies themselues, it were to be wished, that there were one to be found that

were

were not more vehement to vexe the sicke then the disease it selfe. Long fasting, and extreame hunger, is a bitter medicine. The cutting of Veines, the incision of wounds and sores, the cutting off of Members, the searing of flesh and sinewes, the pulling out of teeth, are remedies for griefes and diseases: but yet such that many had rather chuse to die, then to vse these and such like remedies. Furthermore immoderate heat, exceeding cold, one while too much drought, another while excesse of moisture, doth offend and hurt the very sense of Feeling.

23 The sense of Tasting is most of all troubled with hunger and thirst: and many times medicines and meats that are bitter, sharpe, salt, and vnsauory, doe distemper it.

24 The sense of Smelling is compelled to endure and suffer many times all manner of stinckes, all vapors and fogges, and things of bad scent.

25 As touching the sense of Hearing, what ill tidings, how many cursed speakings and iniuries doth it heare, which like sharpe swords doe pierce the heart?

26 The sense of Seeing, how many things doth it behold which it would not? and how many things doth it not see which it desireth?

27 As for Thought, how many horrible and

and fearefull things doth it imagine and faine?

28 What shall we say of vnderstanding? to what an innumerable sort of errors is it subiect? So as it seemeth to be like vnto a little childe, to whom a tedious & very hard knot to be dissolued is deliuered, and he contendeth what he can to vndo it: & when the knot beginneth in one part to be opened, he sheweth it and reioyceth, and seeth not that the knot in the other part is more fast shut: so in like manner, God hath made this generality of all things, and hath set the same before mans mind, to be considered, & saith, Seeke & search out the reasons and the causes of all these things, if thou canst: when as indeed the truth of the thing is more secret & profound, then mans vnderstanding, being placed in the prison of the body, can reach vnto. This is the cause that the Philosophers and worldly wise-men, haue fallen into so many & sundry sects, and dissensions about things euen of least moment. And they do so contend among themselues, vntill falsehood, hauing put on the habit and vizour of truth, deceiueth them all. Hereunto accordeth the saying of the Preacher, chap. 3: God hath set the world in their heart. Or, God hath giuen them the world to dispute of,

yet

yet cannot man find out the worke that God hath wrought from the beginning, euen to the end. **Be not curious therefore,** saith Sirach. Cap. 3. vers. 24. **in superfluous things: for many things are shewed vnto thee aboue the capacitie of men. And yet we see that the most ignorant doe many times soonest offend herein, rushing into those matters whereof they haue no knowledge, and nothing belonging vnto them. They will build tabernacles with Peter, and lay platformes for the Church, whereof they haue no skill. Euery common person will be an Agrippa ouer Paul, and euery woman a Bernice, and euery meane person make a shop a Consistorie to controll a State, forgetting the prouerbe,** *Ne sutor vltra crepidam*: **The shoomaker is not to exceed his Pantofle.**

29 **But a greater misery as yet holdeth our actiue and practising vnderstanding. For how many meanes, how many reasons and waies doth it deuise to climbe vp higher, and to grow in the opinion and estimation of men: for the which cause, the Prophet Dauid in his Psalmes saith, that our whole life is like a Cop-web. For as the Spider is occupied all his life time in weauing of Cop-webs, and draweth out of his owne bowels those threds, wherewith he knitteth his nets**

to

to catch Flies: and oftentimes it commeth to paſſe, that when the Spider ſuſpecteth no ill, a ſeruant that goes about to make cleane the houſe, ſweepeth downe both the copwch and the Spider, and throweth them together into the fire: Euen ſo, the greateſt part of men conſume their whole time, ſpend all their wit and ſtrength, and labour moſt painefully to haue their nets in a readines, with the which they may catch the flies of honours and of riches. And when they glorie in the multitude of flies which they haue taken, and promiſe vnto themſelues reſt in time to come, behold, Death (Gods handmaid) is preſent with the bowne of diuers ſickneſſes and griefes, and ſweepeth theſe men away to Hell Fire; they bring laſt aſleepe in the Chaire of ſecuritie: and ſo the worke together with the Worke-maſter, in a moment of time doe perish.

30 Neither is the man of meaneſt capacitie, and of leaſt vnderſtanding free from miſeries. Who can number the ſuſpitions, the hatreds, the tealouſies, the enuies, the cares, the deſires, the vaine hopes, the griefs and anguiſhes of mans minde? If he doe euill, he feareth the Iudge, baniſhment, whipping, reproches and torments: If he do well, he feareth euill tongues. Who is able

to expresse with what insatiable desires all men are inflamed? Insomuch that no man liuing is contented with his estate: but we are all like vnto sicke men, which turmoile and tosse first from one side of the bed and then to the other, and yet neuer finde rest.

31 After these things, behold and consider all ages. How weake is infancy? How ignorant is childhood? How light and inconstant is adolescency? How rash & confident be yong men? How grieuous and irkesome is old age? What is a young boy, but as a brute beast, hauing the forme and shape of a man? What is a flourishing yonker, but as an vntamed horse? What is an old man, but the receptacle of all Maladies and sicknesses? And in all these ages, with how great a heape of miseries and necessities are wee ouerwhelmed? we must daily eat, drinke, and sleep: we are daily compelled to serue many other necessities: and (which is much more miserable and vnhappy) we must of necessity purchase vnto our selues these occupations, with infinite labours and sweatings.

32 Now, who is not astonished, if he consider how all the creatures which compasse vs round about, doe bend their whole force, and fight against mankinde: as if the things which haue been already repeated were not

sufficient to fill the bosome of mans heart with miseries. That same most cleare brightnesse, which wee call the Sun, which is as a certaine generall Father to all liuing things, doth sometime so scorch with his beames, that all things are parched and burnt vp with the heat thereof: at another time hee taketh his course so farre from vs, that all things die with cold.

32 The earth also which is the Mother of vs all, how many men doth she swallow vp, with her downefals, Gulfes, and quakings?

33 And what do the Seas? How many doe they deuoure? Verily they haue so many rockes, so many flats and sands, so many Syrtes, so many Charybdes, and so many perilous places, that it is a most hard thing of all other to escape the danger of shipwracke: and they which are most safe in the ship, haue but the thickenes of a planke betwiene them and death.

34 What shall I say of our ayre? Is it not many times corrupted? And doth it not ingender and gather Cloudes, thicke mists, pestilences and sickenesses?

35 As for the brute beasts, they yeeld no reuerence to man their Prince: & not onely the Lions, Beares, Tigers, Dragons, and

other greater wilde beasts, but the very Flies also, Gnats, Fleas, and other of the most small sort of liuing creatures, do wonderfully and very vehemently trouble, vexe, afflict, and disquiet man.

36 It were to be wished, that we had no worse enemies then the brute beasts, & that wee had no cause to stand in feare of men themselues: but these also are full of frauds, deceits, iniuries, euill practises: then the which what can be more intolerable? And what meaneth so much Armour, Pikes, Bowes, Bils, Swords & Guns, with diuers other instruments of mans malice? Do not these destroy & consume moe men, then doe sickenesses & diseases? Histories report, that by one onely, Iulius Cæsar (which is said to haue bene a most curteous and gentle Emperour) there were slaine in seuerall battels, eleuen hundred thousand men. And if a man of milder & meek spirit did this, what shall we looke for at the hands of most cruell men? neither lands nor seas, nor desert places, nor priuate houses, nor open streets, are safe from ambushments, conspiracies, hatreds, emulations, theeues and pirats. Are there not berations innumerable, persecutions infinite, spoyling of fields, sacking of cities, preying vpon mens goods, flering of houses

houſes, impriſonments, captiuities, gally-ſlaueries, renegations of Chriſtianitie (by torments inforced) beſide death it ſelfe, which men daily ſuffer at the hands of men? And this is that ciuil and ſociable Creature, which is called humane; which is borne without clawes & hornes, in token of peace and loue, which he ought to imbrace. Moreouer, not onely enemies, but alſo friends, and the maintainers of peace and iuſtice are fierce and cruell againſt men. O man, the very ſtore-houſe of calamitie! And yet thou canſt not be humbled, but art proud ſtill.

37 Neither haue we onely thoſe forenamed corporall enemies, which wee may ſee and ſhun: but which is more perilous, we haue alſo ghoſtly enemies, which ſee vs, and we not them. For the Diuels which are moſt craftie, cruell, and moſt mightie in number and ſtrength, doe nothing, practiſe nothing, and thinke vpon nothing elſe, then how they may tempt, deceiue, hurt, and caſt men down head-long into hell-fire.

38 The holy and bleſſed Angels alſo, doe many times fight againſt ſinfull men. For who burnt Sodom and Gomorrah with the inhabitants thereof with fire & brimſtone? The Angels. Who ſlew the fourefore & fiue thouſand men in the hoſt of Senacherib?

The Angels. Who afflicted the Egyptians with all those plagues mentioned in Exod? The Angels. Who afflicted Ioshua against the Cananites & Iebusites? Gods Angels.

39 Not onely the Angels, but God himselfe also, sometime sheweth himselfe towards man, as towards an enemie: which caused holy Iob to say: Why dost thou hide away thy face, and takest me for thy enemy? What meaneth this, O Lord God, thou also which wast wont to be my Father and keeper, hast now bidden a battell against mee?

40 Moreouer, and beside all these things, there is yet a ciuill and internall war, which man hath within his owne bowels continually. For what man is he which feeleth not the strivings and contentions of his affections, will, sense, and reason? insomuch that man himselfe doth afflict himself, and vnderstandeth it not, and is a greater enemie to himselfe then any other can be. For, who doth greater harme to thee, then thou dost to thy selfe? who more then thy selfe letteth thee, & turneth thee away from thy felicitie?

41 Who then seeth not how truly it is said, Man that is borne of a woman, is of short continuance, and full of miseries? Who seeth not that man is set in the very center of the Sphere, that miseries may fall vpon

him

him from euery part: And as the white in a Butt, that the arrowes and darts of all miseries may be directed vnto him.

42 But let vs see what followeth Hee shooteth forth like a flower, & is cut downe: whereby he teacheth, that mans life is fraile and transitorie. A flower verely is a comely and beautifull thing; and yet for all that, it is nothing, because there is nothing found more fading and vanishing: euen so man, during the time of his childhood and flourishing youth, seemeth to be of a wonderfull comelinesse; but his beautie is of small price because it is more brittle then the glasse: seeing that man carrieth alwaies the cause of death in his Veines and Bowels.

43 Mans fading away, is such and so sodaine oftentimes, that there can be no reason giuen of his death: for many haue gone to bed well in the euening, that in the morning are found dead in their beds: and many very sodainly haue dropped downe in the high-waies & streets, as they haue walked about their affaires. And this is no wonder, if we consider the substance of mans body: which being a building compact of greene clay, is easily ouerthrowen with a small puffe of wind.

44 And how, I pray you, commeth it to passe, that clocks are so easily stopped from

their course: Is it not because they are made by Art and skill? still, with so many wheeles that if one be stayed all the rest be letted? If this befall clockes, that haue wheeles of yron and steele; how much more easily may it come to passe in the humane clocke of life, the wheeles and engines whereof are not of yron, but of clay? Therefore, let vs not wonder at the frailtie of mans body, but at the foolishnesse of mans minde: which vpon so fraile a foundation, is wont to erect and builde such loftie Towers.

45 Furthermore, there is another misery, which is signified to vs by the comparison of a Flower; Namely, the deceitfulnesse of mans life: the which indeed is the greatest misery. For as fained vertue is double iniquity: so counterfait Felicity is a two-fold misery and calamity. If this present life would shew it selfe to be such as it is indeed, the misery thereof should not greatly hurt vs: but it doth now greatly damnifie vs, because it is false and deceitfull: and being foule, it maketh a very faire and glorious shew: being euer mutable, it will seeme to be stable and constant: being most short it beareth vs in hand that it is continuall; that so men (being deceiued) may beleeue that they shall haue time to fulfill all their lusts,

and

and yet time & space enough to repent them.

46 Holy Iob concludeth his sentence thus: He vanisheth also as a shadow, and neuer continueth in one stay. To make this more plaine, behold and consider the ages of man, and thou shalt euidently perceiue the alterations of humane life: Childhode is weake as well in minde as in body: Flourishing youth is weake in minde, but strong in body: ripe and manly age strong both in minde and body: old age strong in minde, and weake in body: Crooked old age, is in this twice a childe, weake both in mind and body: Therefore he flyeth as it were a shadow, and neuer continueth in one stay.

47 Beside this, he is now wise, now foolish: now merry, now sad: now in health, now sick: now strong, now weak: now rich, now poore: now he loueth, anon he hateth: now he hopeth by and by he feareth: one while he laughes, another while he weeps: now he will, anon he will not. To conclude, the Moone, or any other thing that is mutable, chaungeth not so many changes to vs, as doe the daily and almost lowsine alterations of men. And yet for all this, they liue as men in a frenzy, which know not their miseries. And although they cannot repose their hope, & assurance in the present things

of

of this life: yet doe they not remoue the thoughts of their minde, their counsels, their workes and endeauours, vnto the happinesse of the life to come. And if it were possible, they would make the place of their exile and banishment, their countrie and inheritance. But in vaine they desire this: for death commeth and playeth the last pageant, shutting vp and finishing the life of all calamities.

CHAP. II.

Concerning Death, and the Meditation thereof.

THe error of all men, for the most part, takes the originall from hence, that they forget the end of their life: which they ought to haue alway before their eyes. For heere-hence commeth pride, ambition, too much carefulnesse for the body: hereof also come these towers, which we build vpon the sand. For if we did consider what we should

should be after few dayes, our manner of liuing would be, peraduenture, more humble and temperate. For who would haue a high looke and a proud stomacke, if he would with the eyes of his minde beholde what manner of one shortly after hee shall be in his Graue? Who would then worship his belly for a God, when hee weigheth with himselfe, that the same must in a short time be wormes meat? Who would be so in loue with money, that he would run like a mad man by Sea and Land (as it were through water and fire) if he vnderstood that he must leaue all behinde him, sauing his winding sheet? If this were thought vpon, all our errors would soone be corrected.

2 The word of God telleth vs, in many places, of this vanitie: to the end we might the more earnestly seeke a better course and more happy life. The Prophet desireth of God, that hee may learne to number his dayes, to the end he may apply his heart vnto wisedome. For vnlesse we thinke vpon death, we cannot apply & fashion our selues to a godly life: Yea, wee finde daily in our selues by experience, that the forgetfulnesse of death makes vs apply our harts to folly, and all kind of vanitie. The holy men of old time, were wont in such wise to keepe an account

count of their dayes: that aboue all things they might apply their hearts to wisedome. Dial Arithmetical rules this is the hardest, to number our daies. Men can number their heards, and droues of Oxen, and of Sheepe: they can account the reuenewes of their manors and farmes: they can with a little paines number and tell their Coyne: and yet they are perswaded that their dayes are infinite and innumerable, and therefore do neuer begin to number them. Who saith not, vpon the view of another: Surely yonder man loketh by his countenance as if he would not liue long: Or yonder woman is old: her daies cannot be many. Thus we can number other mens daies and yeeres, and vtterly forget our own. Therefore this is the true wisedome of mortall men, to number their owne dayes, and like skilfull Geometricians to measure all their actions, all their studies, all their cares, all their thoughts all their desires, and al their counsels, by their departure out of this life, (as the ende whereto they are referred) as it were by a certaine rule, & thereunto to direct all things: and so to finish the course of our life which God hath giuen vnto vs, that at the last we may come to the hauen of rest.

3 The case standing thus: we cannot, nor ought

ought not to doubt, but that the diuell, a moſt cruell enemy of mankind, laboreth all that he can, to take away from vs the moſt wholeſome remembrance of death: which by moſt euident demonſtrations ſetteth before our eyes, the breuitie of our life, the miſery of our fleſh, the deceits of the world, the vanitie of things preſent, & whereunto all humane beauty, and the vniuerſall glory of the world ſhall come at the laſt. For otherwiſe, how could it be that we ſhould at any time forget a thing ſo fearefull, and which by no manner meanes we can ſhun and auoyd?

4 If a light ſuſpicion of ſome loſſe, either of our goods, or of honour, doth preuaile ſo greatly with vs, that many times it taketh from vs our ſleepe, what might the meditation of moſt aſſured death doe? which is more terrible then al other terrours beſide.

5 Wherefore, as they which in open games of actiuitie, as of ſhooting, and wreſtling, and ſuch like, doe long afore the day come, thinke vpon the ſame, and do exerciſe their hand and Bowe, ſpending and conſuming many Arrowes at the marke, that in the day of tryal for the beſt game, they may ſhoote neereſt the marke: and as Fencers which are to play their prizes of triall, doe daily try their ſtrength, and exerciſe their

Weapons

weapons, bending their whole mind how they may best foile their enemies, that when the day commeth they may haue honor and tryumph: euen so ought we to do, for whom a greater reward without all comparison is set, if we die well: and if otherwise it come to passe, we shall be punished with vnspeakable shame and reproach.

6 And this our meditation of death shall be handled in no other order, then the same which our death and departure from this life bringeth with it. For, as they which are to run a race, doe oftentimes lead the horses vp and downe the running place, that they may see and be acquainted with all the stones, vneuen places, and other impediments in the same: that when the day commeth they may finish the race without stay or stop: euen so we, which whether we will or no, must measure and passe the race of death, shall doe very well, if now in our mind and memory wee frame this race, and do diligently consider al those things which are in the same, especially, seeing the way is most obscure & full of sundry impediments, and is so perilous, that there are very few which finish the same happily. They which slip and stumble in it, shall neuer more finde any hope of saluation.

7 There-

7 Therefore, that we may begin there where this moſt bloody battell hath his originall, we ought diligently to conſider the ſame: namely, that then death doth eſpecially come, when men do leaſt thinke of it. Hereupon the Apoſtle Paul ſaith: The day of the Lord ſhall come as a Theefe in the night. And in the Apocalypſe: Behold, I come as a Theefe. And theeues haue this propertie, that they breake open houſes to ſteale when men are moſt faſt aſleepe, and when they leaſt ſuſpect any ſuch thing.

8 Hereupon the Prophet Amos hath theſe words: In that day will I cauſe the Sun to goe downe at noone, and I will darken the earth in the cleare day: that is to ſay, when men thinke it to be the high noone of their age, when they thinke that they haue yet many yeares to liue, when their minde is occupied about their gaine, about their affaires, about their honours, buildings, marriages and pleaſures: when they ſay vnto their ſoule; Soule, thou haſt much goods laid vp in ſtore for thee many yeares, eate, drinke, reſt, and be merry: then ſhall ſodainly be ſaid to them, Behold death is at the doore, thou Foole, this night ſhall thy life be taken away from thee: and whoſe are then thoſe things which thou haſt gotten?

9 Then

9 Then death, vnlooked for, fruſtrateth all our counſels, cutting off the Webs of our deuiſes, and with one ſtroke he caſteth downe, and layeth flat to the ground all thoſe Towers builded in the ayre: and then what a wound doth the heart of the ſinner receiue, which loueth this preſent life, when the Phyſitian ſaith vnto him; Thou muſt from henceforth thinke no more of life, but of death?

10 Here firſt of all, all thoſe things which he loued in time paſt offer themſelues vnto him, from the which he ſhall be pulled away, and ſeparated by Death, whether he will or no. The body ſhall die once: but the heart ſhall die ſo often as the things be in number which he loued. Then in very deed ſhall the moſt cleere light be turned into darkneſſe; becauſe thoſe things which were afore-time occaſions of great ioy, ſhall be now horrible vexations and torments. It is a moſt ſweete and pleaſant thing to them which liue to ſee their louing and faithfull Friends, to remember their honours, to thinke vpon the pleaſures paſt and to come: but all theſe things, in the time of death, ſhall be as ſwords, as torments, and moſt bitter potions.

11 But if it be a hard matter to be

pulled

pulled away from those things which do not so nerely touch man, how bitter, I pray you, will the separation be of the bodie from the life and soule? For, such two louing familiars which haue alwaies liued sweetely together, euen from the mothers wombe, cannot be separated without great griefe. If the Ore do commonly low and mourne, when his yoke-fellow which was wont to draw with him is taken away, how will euery one of vs mourne when the mind shall be separated from the body? Then will the body and the minde with teares repeate againe & againe, Dost thou thus separate, bitter death? O death, dost thou thus separate?

12 And when the cogitation of so sharpe a separation is deepely setled in our mindes, then griefes follow griefes, and sorrow commeth vpon sorrow: for then it commeth presently into the minde, what a miserable condition the body and soule shall be in after the separation. And first of all, when a man beginneth to recount with himselfe, that his body after a few houres, shall be buried in a graue, or darke tombe, he cannot cease from wondring at so abiect and miserable a condition. What? The body that now liueth, which seeth, which heareth, which speaketh, shall it bee made (after one houre, in a

moment) blinde, deafe, dumbe, without spirit, without life? Shall I haue then in stead of a large Palace, a base Sepulchre? In stead of a soft Bed, the hard ground? For delights, rottennesse? For sweet smelles, stinkes? and in stead of seruants and familiar friends, wormes? And thus this cogitation of the Graue will very sore trouble and terrifie a man in these extremities.

13 But yet notwithstanding, euery man feareth much more, when hee beginneth to consider what condition remaineth for the Soule. For when he beholdeth that eternity, and that new Region, vnknowne to all men liuing, which he then alone and naked is to enter: and againe, when he vnderstandeth that there is to be found in the same, both euerlasting glory, and perpetuall paine and miserie, and knoweth not of which he shall take his part: it cannot be told, with how great feare, with what carefulnesse, and with what exceeding sorrow he shall be tormented. When hee perceiueth plainely, that after two houres he shall be eyther in eternall ioyes, or in euerlasting paines: Is not this a crosse surpassing all other crosses?

14 This incertainetie therefore of blisse, or of a cursed estate (which after two houres

houres the sinner expecteth, that remembreth his sins & feareth the iust iudgement of God without hope of remission or faith in Christ) bringeth a hell in mind not to be expressed. For, by how much the Kingdome which he desireth is of largenes, and by how much the fiery Furnace which he feareth is terrible, by so much greater shall this perturbation be. For from the one, Angels shal come to carry the faithfull vp into heauen: and from the other, infernall spirits come to carry the wicked and Infidels into hell fire.

15 But there is yet a far greater perturbation then this: namely, that he shall call to minde the account which he is to make to God, of all his words, deeds, and thoughts. For of it selfe it is a horrible thing to enter into iudgement with God: the which horrour will wonderfully vexe and disquiet the diuels themselues. For as, so long as we liue, they set forth vnto vs the mercy of God and doe also commend the same, and doe striue all that they can, to keepe vs from meditating of his iustice and iudgements: euen so now on the contrarie part, they extenuate and make his mercy insufficient, and doe set before our eyes the greatnesse and seueritie of the Lords iustice.

16 Then the sinner will beginne to

tremble, and fall into desperation, and will begin to reason thus with himselfe: If God for the sinnes of others, spared not his onely Son, will he spare me which am guiltie of so many sins? If this be done in the greene tree, what shall befall that which is seare and dry? If the Prophets, if the Apostles, if the Martyrs, after they liued godly so many yeeres, entered not into the Kingdome of heauen without tribulations, what other place can be left for me, but that of hell fire, which know no end that I haue done?

17 If the Scripture be true, which saith, Hee will render to euery man according to his workes; I which haue done so great wickednesses, what should I looke for but eternall torments? If the Apostle lye not (as indeed hee doth not) when hee saith, That which a man soweth, that shall hee reape; What shall hee reape but eternall death, which hath made so cursed sowing? If no polluted thing shall enter into the Kingdome of God; how shall I which am altogether filthy and vncleane, haue hope to make so happy and blessed an entrance?

18 Then therefore all his sinnes which hee committed with so great facilitie when he liued, shall violently inuade the sinnefull man like an hoast of his enemies. Then the feare

feare of punishment will open the eyes, which sleeping Security in time before had shut: then ambition, pride, theft, murthers, adulteries, fornications, gluttonies, drunkennes, lying, periurie, idle words, vncleane thoughts, and negligent slacknes in all good workes, will come to remembrance. O how heauie and grieuous will they then seeme to be, which now seeme so light, and are done with so much sweetnesse and pleasure? And how greatly will they then torment the minde of the sinner?

19 For, who is able to expresse that last Agony, wherein the soule fighteth with sore and painfull sickenes, with the temptations of diuels, with feare of the iudgement to come, & all this at one instant? Then commeth that last perturbation, the failing of all the senses, as the fore-runners of death approching, which vehemently terrifieth: at what time the breast swelleth, the speech groweth hoarse, faint, and hollow, the eyes sinke, the nose beginneth to be sharpe, the countenance waxeth pale, the feet die, and the Arteries send forth a cold sweat.

20 These things which appeare outwardly are grieuous and full of horror: but they are, without all comparison, more grieuous and horrible which are felt inwardly.

For if they (as Saint Hierome writeth of blessed Hilarion) which haue many yeeres serued God, doe feare at the time of their departure; what shall they do which many yeares haue serued the diuell, and their execrable wickednesses, and which haue prouoked God vnto wrath? Whither shall they goe? Whose helpe shall they craue? What counsell shall they take? If they looke vp-ward, they shall see the drawne sword of Gods iustice: if downe-ward, they shall see a great gulfe gaping, and hell fire: if the time past, they shall see all things vanished away like a shadow: if the time to come, they shall beholde the eternitie of woes, which shall last without end.

21 But how (I pray you) shall they be able to resist and abide the assault of the deuils, who will then beset vpon them with all their might and maine? What shall sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this state, will not be permitted them.

22 O that wee might vnderstand and know what manner of battell this is, and what manner of burthen to be borne in this houre. We would then verely be other maner of persons then heretofore we haue bin. All these things faith teacheth, nature proclaimeth

claymeth, experience testifieth, and it is euident to euery one of vs, that we shall come vnto that state wherein we will desire with all our heart, that we had bridled our selues from all wickednesse, that we had exercised all the workes of vertue, that we had liued in all holinesse, and not spent our time in vaine. Let vs not imitate foolish men which looke vpon present things onely: let vs wisely prouide for things to come, and so by the grace of God we shall bring to passe, that the same houre which to others is the beginning of sorrowes, to vs shall bee the beginning of ioy and felicitie.

23 Thus farre we haue shewed what may befall a man at the point of death, vntill the moment of his departure: now let vs see how the body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolued, there lyeth vpon the ground not a humane bodie, but a dead carkasse, without life, without sense, without strength, and so fearefull to looke vpon, that the sight thereof may hardly be indured. To be short, it is a little better (as touching the substance) then the body of a horse or a dog which lieth dead in the fields, and all that passe by stop their noses, & make hast away, that they be not annoied with the

ſight and ſtinke thereof. Such is mans bodie now become: yea, though it were the bodie of a Monarch, Emperour, or King. Where is now that Maieſtie, that excellency, that authoritie which he had afore time, when men trembled to behold it, and might not come in preſence thereof without all reuerence and obeyſance? where are all thoſe things become? Were they a dreame, or a ſhadow?

24 After thoſe things the funerall is prepared, the which is all that men can carrie with them, of all their riches and kingdoms: and this alſo they ſhould not haue, if in their life time they did not appoint it for their dignitie and honour. For the Prophet Dauid ſaith truly: Be not thou afraid though one be made rich, or if the glory of his houſe be increaſed; for he ſhall carry nothing away with him when he dieth, neyther ſhall his pompe follow him.

25 Here now a pit is digged, ſeauen or eight ſote long, as if it ſhould ſerue for Alexander the great, whom the World could not containe, and therein the dead carkaſſe is contented to dwell alone continually: the which ſo ſone as it is come, the wormes doe welcome, and the bones of other dead men are conſtrained to giue place.

26 In

26 In this house of perpetuall oblivion and silence, the carkasse being wound in a sheete, and bound hand and foote, is shut vp, though it neede not to haue so great labour bestowed vpon it: for it would not runne away out of that prison, though the hands and feet were lose.

27 And now if we doe but consider a little of the Tombes and Sepulchres of Princes, and Noble-men, whose glory and Maiestie we haue seene when they liued here on earth, and doe behold the horrible formes and shapes which they now haue: shall wee not cry out as men amazed; Is this that glory? Is this that highnes and excellency? Whither now are the degrees of their waiting seruants gone? where are their ornaments and iewels? where are their pompe, their delicacy & nicenes? All these things are vanished away like the smoake, and there is now nothing left but dust horror and stinke.

28 But now leauing the bodie in the Graue, let vs consider how the soule entereth into the new world. Therefore so soone as the soule of the sinner is dissolued from the flesh, it beginneth to passe through a region vnknowne, where there are new inhabitants, & a new manner of thing. What then shall the miserable and sinful Pilgrime doe,

doe, when he shall see himselfe alone in such an vnknowne Region, full of horror? How and by what meanes shall he defend himselfe from those most fierce theeues, and horrible monsters, which in those vast desarts doe assaile passengers? This verely is a fearefull iourney.

29 And yet the iudgement is much more fearefull, which in that place is exercised. Who is able to expresse the vprightnesse of the Iudge, the severitie of the iudgement, the diligence of inquisition, and the multitude of witnesses?

30 In this iudgement, teares will not prevaile; prayers will not be heard; promises will not be admitted, repentance will be too late: and as for riches, honorable titles, Scepters and Diademes, these will profit much lesse. And the inquisition shall be so curious & diligent, that not one light thought, nor one idle word (not repented of in the life past) shalbe forgotten. For truth it selfe hath said, not in iest, but in earnest, Of euery idle word which men haue spoken, they shall giue an account in the day of iudgement.

31 O how many which now sinne with great delight, yea, euen with greedinesse (as if we serued a God of Wood, or of Stone, which seeth nothing, or can do nothing) will

be

be then astonished, ashamed & silent: Then shall the dayes of thy mirth be ended, and thou shalt be ouerwhelmed with euerlasting darkenesse; and in stead of thy pleasures, thou shalt haue euerlasting torments.

When Ieremy had remembred all the calamities and sins of the Iewes, at the last he imputeth al to this: She remembred not her end, Lam. 1.9. So, if I may iudge why naturall men care for nothing but their pomp, why great men care for nothing but their honor and dignitie, why couetous persons care for nothing but their golden gaine, why voluptuous Epicures care for nothing but their pleasure, why the pastor careth not for his flocke, nor the people for their pastor, I may say with Ieremy, they remembred not their end. When Salomon hath spoken of al the vanities of men, at last he opposeth this Memorandum, as a counterpoyse against them all, Remember that for all these things thou shalt come to iudgement: as if hee should haue said, men would neuer speak as they speake, thinke as they thinke, nor do as they doe, if they were perswaded, that these thoughts, words, and deeds, should come to iudgement. What if wee had dyed in the dayes of our ignorance, like Iudas that hanged himselfe before he could see the Passion,

Resur-

Resurrection, or Ascension of Christ Iesus: we should haue numbred our dayes, and our sinnes too: but alas, how many dayes haue we spent, & yet neuer thought why any day was giuen vs? But as the old yéere went, and a new came, so we thought that a new would follow that: and so we thinke that another will follow this: and God knoweth how some wee shall be deceiued: for so they thought too, that are now in their graues. O deare brethren, this is not to number our dayes, but to prouoke God to shorten our daies. I that writ this, thou that readest this, and all you that heare this, which of vs haue not liued twenty yéeres, yea, and some thirty or forty, & happely some many more? And yet we haue neuer applied our hearts aright vnto wisedome. O, if we had learned but euery yéere one vertue since wée were borne, we might by this time haue bin like Saints among men; whereas if God at this present time should call vs to iudgement, it would appeare that we had applyed our hearts, our mindes, our hands, our fæt, our tongues, yea, & our whole bodies, to riches, and pleasures, to lying & deceiuing, to swearing and forswearing, yea, and to all kind of sin and wickednes: but to true vertue and wisedome, we haue not applyed our hearts.

God

God of his mercy giue vs grace to see our former sins, truly to repent vs of them, and to amend our liues hereafter, that wee may liue with him for euer. Surely, if man could perswade himself that this were his last day as it may be if God so please, he would not deferre his repentance vntill to morrow. If he could think that this is his last meat that euer he shall eat, he would not surfeit: if he could beleeue that the words which he doth speake to day, should be the last words that euer he would speake, he would not offend with his tongue in lying, swearing and blasphemung: If he could be perswaded that this were the last lesson, the last admonition, or the last sermon that euer God would afford him to cal him to repentance, he would read it, or heare it with more diligence then euer he hath done before. O I beseech you remember your selues while it is to day, lest you repent your selues when it is too late: of all we that be here, which of vs can assure our selues of life till to Morrow? Or what if we should liue three, foure, or fiue yeeres, or what if twentie yeeres, who would not liue like a Christian twenty yeeres, to liue in Heauen with Christ eternally? Who can be content to serue seauen yeeres prentise, with great labour and toile, to be instructed

in

in some Trade, that wee may liue the more easily the rest of our dayes, and wee must labour notwithstanding afterwardes: and can wee not bee content to labour in the things of God a little while, that wee may rest from our labours euer after? Christ said to his Disciples when he found them sleeping, Could you not watch one houre? So I say vnto you, and to my selfe, Can we not pray? can we not fast? can we not suffer a little while? He which is tyred, can trauell a little further, one step more to saue his life: and therefore God would not haue men know when they shall die, because they should make ready at all times, hauing no more certaintie of one houre then another.

32 Seeing therefore the case standeth thus, let vs looke to our selues, and let vs take counsell of him, which would bee an Aduocate before he be a Iudge: for no man knoweth so well what is necessary for vs against that day, as hee that shall bee the Iudge of our cause. Hee therefore cryeth thus vnto vs: Walke while ye haue the light, lest the darkenesse come vpon you. Take heed, watch and pray, for ye know not when the time is. Be ye like men waiting the comming of their Lord, &c.

33 They that thus watch and waite, are sure

sure to make a most ioyfull departure from this life, and to be receiued into the Lords ioy: of the which happie dissolution, the Scriptures thus record: I am now ready to be offered, and the time of my departure, or dissoluing, is at hand. I haue fought a good fight, and haue finished my course: I haue kept the Faith: Henceforth there is laid vp for mee the Crowne of Righteousnesse, &c. 2 *Tim.*4.6.7.8.

As the Hart brayeth for the Riuers of water: so panteth my soule after thee O God. My soule thirsteth for God, euen for the liuing God: when shall I come to appeare before the presence of God? *Psal.*42.1.

The righteous shall liue for euer: their reward also is with the Lord, and the most high doth care for them. Therefore shall they receiue a gracious kingdome, and a beautifull crowne at the Lords hand: for with his right hand shall he couer them, and with his arme shall he defend them. *Wisd. Chap.*5.26.

Bring my soule out of prison, that I may praise thy Name. *Psal.*142.7.

I desire to be loosed, and to be with Christ, which is best of all *Phil.*1.13.

For we know, that if our earthly house of this Tabernacle be destroyed, wee haue a building giuen of God; that is, a house not made

made with hands, but eternall in the Heauens. 2 Cor. 5. 1.

Let these things be oftentimes thy meditation, & study: that so despising the things of this transitory life, and passing thy steps in the path-way to felicity, thou maist at the last obtaine the reward which our Sauiour Christ hath promised, Come ye blessed of my Father, &c. Which Lord for thy mercy sake grant vs, Amen.

CHAP. III.

Concerning the generall day of Doome.

FOrasmuch as The feare of the Lord is the beginning of wisedome, and all for the most part are restrained from sinne and wickednesse, by the feare of punishment and paines, and are brought to a good minde and purpose; they which exclude his feare out of their hearts, doe shut vp against themselues the true and wholesome repentance. For as the Scripture

sure testifieth, the feare of the Lord expelleth sinne, and he which is without feare cannot be iustified. The which S. Augustine by a very proper similitude setteth forth, If there be no feare, there is no entrance for loue: euen as we see when a man soweth the seed is brought in with a needle, the needle first entreth, but except the needle go out also, the seed followeth not: euen so, feare first expelleth the minde, but feare remaineth not there alone, because it thereforе entreth to bring in loue. Wherefore to awake vs sleeping in sins, and to ingender feare in our mindes, the Lord doth oftentimes in the Gospell threaten vtter darknesse, gnashing of teeth, euerlasting fire, and other torments of hell: that at the least wise for feare of paines and torments, we might bridle our mindes, our eyes, and our hands, from sinne and wickednesse.

2 This feare is not onely profitable, but also very necessary. For if now after so many threatnings of our Creator, so fearefull and so grieuous, we scarcely forsake our sinnes: what would we doe if God did not threaten at all? Therefore I hold this, that the feare of the Lord is as it were, the parent and keeper of righteousnesse, temperance, loue, and of all vertues.

3 But there is nothing that doth more worke this feare in vs, then the remembrance of that great day, wherein all the causes of all men are to be pleaded, and their matters determined. Insomuch that Saint Augustine affirmeth, If Christian men should heare no other Gospell, then that wherein the generall iudgement is set forth, that one might suffice both to reuoke sinfull men from their wickednesse, and also being reuoked, to containe them in their duty.

4 Wherefore, in this Chapter, we will handle two notable points concerning the iudgement to come. The first shall be concerning the greatnesse and horrour of that day: and of the fearefull signes that shall goe before the same. The second shall bee concerning the raysing vp of the dead bodies, and the comming of the Iudge.

5 The greatnesse and horrour of the last day may be knowne hereby, that it is called in holy Scripture a great day, and the day of the Lord. And shall it not indeed be a very great day, which shall comprehend all the dayes of all ages, aswell those that are past, as those that are to come? For, in that day men shall render an account of all the daies that are past. In that day God will poure out that infinite treasure of his wrath and indignation,

indignation which he hath heaped vp in the ſpace of all the worlds that are paſt. In that day the motions of the heauens ſhall ceaſe, the courſe of the ſtarres, the reuolution of yeeres, the viciſſitude or returne of months and dayes, the decay of mortall things, all the cogitations of men, all their ſtudies, all their arts, all their diſciplines, all their affaires ſhall reſt in eternall ſilence.

6 Alſo in that day it ſhall be decreed by the ſentence and irreuocable conſtitution of the moſt high and eternal Iudge, what ſtate and condition euery one of vs ſhall haue, and retaine in all eternitie of worlds.

7 And not without cauſe the holy Scriptures haue called it the day of the Lord: for as all the daies of men going before, are called their dayes, becauſe men watch in them, and do whatſoeuer they will, and God beareth, ſuffereth, endureth, expecteth, and after a ſort ſleepeth, and reſteth in them: euen ſo them the day of the Lord ſhall ſhine, wherein hee ſhall continually waken, and ſhall doe whatſoeuer he will, and we (whether we will or no) muſt ſuffer and indure.

8 Thou now doſt adde ſin vnto ſinnes, and ceaſeſt not to offend God daily, & God is ſilent at all theſe things. And why ſo? becauſe this day is thy day: but the day ſhall

come, beleeue me, the day of the Lord shall come, which shall bring an end to so long silence, and wherein he will take vengeance of all the iniuries that haue beene done vnto him.

9 Thus we see that all Eternitie comprehendeth two dayes onely: The one, of man; the other, of God. In the one, men shall watch, and God shall sleepe: In the other, men shall sleepe, and God shall watch.

10 How horrible this day shall be, we cannot plainely vnderstand, and yet we may gueſſe at it by the present calamities: for then the host of all punishments, with their confederate battell of all offences, shall assaile vs with maine force.

11 But as in the wars of men, before the last and generall battell, there are many excursions, and short skirmishes: euen so before that great and most fearefull conflict which shall be in the day of the Lord, God is wont with his seuerall bands to make certaine excursions: and one while to send vpon vs famine, another while pestilence, another while warre, another while earthquakes, another while floods of waters, and another while drought (as it were his horsemen to inuade vs) who when they haue damnified vs, retire and abide in their tents.

At

If therefore, we so greatly feare pestilence, warre, famine, earth-quakes, and such like, when as they are but the beginning of sorrowes and short excursions: what I pray you, will we doe, when the last and generall conflict shall come? at what time all tribulations, extremities, calamities, and miseries shall also fight against vs?

12 And if we do yet more fully desire to know the greatnesse and horror of that last day, let vs consider those signes which shall a little while come before that day. Therefore before the comming of that great day, heauen & earth, and all the Elements shall giue signes. For there shall be signes in the Sun, in the Moone, and in the stars, and vpon the earth, trouble among the Nations with perplexitie: the Sea and waters shall roare, and mens hearts shall faile them for looking after those things which shall come vpon the world.

13 For, as man (which is a little world) when he draweth neere to his end, the humors in him, as certaine elements are troubled, and his eies, which are as the Sun and Moone, are obscured and lose their light, and the rest of the senses, as the lesser stars, doe by little & little fall and faile, and his minde & reason (as the power of heauen is moued

from his seat) wandzeth and erreth: euen so in the dissolution and fall of this whole frame, which is called the great wozld, the Sun shall be turned into darknesse, and the Moone into blood, and the starres shall fall from heauen, the ayze shall be full of whirle-winds, stozmes, cozruscations, flashing meteozs, and thunders: the earth with feare-full tremblings, and swallowing Gulfes: the flouds of the sea shall swell so high, as if they would ouerflow the whole wozld: and the rozing and raging noyse of the fretting billowes and tossing waues, shall greatly terrifie. Men therefoze shall wither & waxe pale with feare and hozrour, and trembling shall vere them moze and moze; expecting what these new monsters will bzing fozth at the last, and what will be the end of such hozrible beginnings.

14 When a tempest ariseth at the Sea, and the boysterous waues begin to tosse and beat the ship, and the men which are in the same do behold the hozrible lightnings, and fiery flashings in the ayze, and the furious windes also making the sea to swell & rage in such wise that now they see themselues tossed aloft, & then anon carryed downe into the deepe: they beginne presently to crie, to feare, to tremble, to call foz mercy, to multiply

multiply their prayers, to craue time of repentance, to commend their saluation to Almighty God: and to be short, they begin to thinke of the amendment of their manners, and to haue better purposes. Then thinke with thy selfe what manner of mind men will haue when they shall see heuen and earth, and all the elements to haue their peculiar and proper tempests; when the Sun shall strike a horrour into mens hearts with his fearefull darknesse, and the Mone being turned into blood, shall terrifie them that behold it, and the Starres with their fals shall threaten (for they shall fall so thicke, that the firmament shall seeme to be quite without light) and the ayre with continuall fiery Meteors shall seeme to burne, the Sea shall swell exceedingly, and the most high mountains being shaken with earthquakes, shall fall with exceeding great noise.

15 Who then will take pleasure to eate: who will take delight in drinke: who will then haue any desire to sleepe: nay, who dare once then slumber, or take the least rest amidst so many tempests and stormes: O miserable and vnhappy sinners, ouer whose heads all these signes doe hang, and do foreshew vnto them extreme calamity: O happie men, yea thrice, foure times, ten times,

yea, a thousand times happy and blessed, whose conscience in that time will make them merry and glad!

16 Thus farre we haue considered the greatnesse of the last day, & the signes going before the same: now let vs cal to minde certaine things concerning the resurrection of the dead, and the comming of the Iudge.

17 Therefore after those signes and wonders which shall goe before the day of the Lord, an Archangell shall come downe from heauen, and with the fearefull sound of a Trumpet shall giue a signe to all that are dead, to rise againe, and to come to Gods iudgement. This is that Trumpet, which Hierome thought that he euer heard sounding in his eares, whatsoeuer he were doing, and not without cause: for who can appeale from this citation? who can refuse this iudgement? who can pretend sicknesse, businesse, or any other excuse?

18 Then shal death be compelled to make surrender of all the spoyles in a moment, which he hath taken away from the world: and he shall be sent away into euerlasting banishment beyond all lands, seas, and beyond the world, and the borders of all liuing things. For as S. Iohn sheweth in his Reuelation, then shall the Sea yelde vp her dead

dead which it hath ſwallowed, and death and hell ſhall doe the like.

19 What a ſight ſhal there be then, when Sea and Land ſhall bring forth in all places ſo many bodies, ſo vnlike one to the other, ſo different, and ſo vnequall: And when as at one and the ſelfeſame place, ſo many armies ſhall come together from all parts of the world: In that place, Adam (the Father of the Nations of the earth) ſhall ſee all his poſterity come together, and ſhall marueil. There we ſhall ſee Xerxes, Darius, Alexander, Cæſar, and other Monarches of the world: but yet hauing other formes, other manners, and other mindes, then they had when they liued here. For, at the ſound of the Trumpet, Kings, and Nations, and all the world ſhall tremble, they ſhall ſtrike their breaſts, and mourne.

20 Moreouer, although all men ſhal be reſtored vnto life: yet, neuertheleſſe, there ſhal be great difference betweene thoſe bodies which ſhall be reſtored to holy men, and thoſe which the wicked and vngodly ſhal receiue. For they ſhalbe more ſhining then the Sun, and ſhalbe beautified with vnſpeakable brightneſſe: but the others, moſt foule and vgly and more terrible then death it ſelfe.

21 What pleaſure I pray you ſhall the bleſſed

blessed soules haue when they shall be ioyned againe to their bodies, as to their most sweet brethren, after so long banishment, neuer to feare any more a separation: What I beseech you shall flesh feele, when it shall be raised from dust, and shall see an vnwonted light? And when the soule shall come vnto it, and say, God saue thee my sister, and most sweet spouse: the winter is now gone, the storme is past: arise my beloued, and come, the Lord hath fulfilled our desire: thou hast bin the companion of my trauels & labours, thou hast, for the Lords sake, suffered with me persecutions & iniuries, thou hast béne with me in watchings, in fastings, & vnder the crosse of repentance, thou hast liued with a temperate and spare diet, to feed the poore, thou hast not exceeded in apparrel, that thou mightest clothe the naked: equity therefore and reason requireth, that the things which thou hast sowen with mee in teares, thou shouldest also reape with me in ioy: and that seeing thou hast bèen a companion with mee in my labors, thou shouldest also be partaker with me of my pleasures, riches, and glory: Then shal the soule swetly imbrace the body, and the body ioyfully kisse the soule, and they shalbe ioyned together with most happie and indissoluble knots. And then with how

how great ioy and gladnes shall they dwell together in one? For from thencefoorth appetite shall not contend with will, nor sense with reason: but being ioyned together in one with the league of amity, peace and concord, they shall enioy the delights and ioyes of heauen euerlastingly.

22 And contrariwise, with what anguish shall the soule of the sinner bee tormented, when the foule, ill-fauoured, deformed and fearefull body is offered vnto him? With what words thinkest thou, will they salute one another? O vnhappy body wil the soule say! O the beginning and end of my calamities! thou hast brought me to these torments with thy intisements: and now I am come, not as it were into the house of rest: but, as it were into a prison, to be tormented. I am compelled to enter into thee againe against my will. Is this that flesh, for the which I haue committed so many fornications, so many wickednesses: for the which I haue so many times giuen my selfe to gluttony and carnall pleasures? Is this that face, which with so great care I haue kept from Sunburning? O vnhappy palace, for thy sake I haue wearied my selfe by land & by seas. O vnfortunate belly, how became I such a soule that I should worship thee for God? haue I

lost

lost the kingdome of heauen, for this most abiect body, for this most foule sinke of all filthinesse, and haue purchased to my selfe euerlasting torments? O ye furies, O ye spirits of hell, why doe you stay? why teare ye me not in pieces? why doe ye not bring me to nothing? These and such like words shall the soule vtter against the flesh with exceeding rage & hatred: the which notwithstanding it loued so well when it was here vpon earth, that it worshipped the same for a Lady and a God: and to fulfill the lusts thereof, it feared not to violate and breake the Law and commandements of God.

23 And when all are risen againe, and are gathered together into the places which God hath appointed for this iudgement; then shall he appeare in the Clouds of heauen, with power and great Maiestie, whom God hath appointed to be the Iudge of the quicke and dead. And he shall not come alone, but accompanied with an innumerable multitude of heauenly Princes.

24 The feare which shall come by reason of that Maiestie, shalbe so great, that the Esa. 2. Prophet Isaias saith, They shall go into the holes of rocks, & into the caues of the earth, from before the face of the Lord, and from the glory of his Maiestie, when he shall arise

to

to destroy the earth. And the Apostle Saint Iohn addeth, I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen. For as when the flud of the Ocean swelleth, they are wont to tremble which dwell vpon the shore, and yet can take no harme: euen so, when the Lord beginneth to poure forth his wrath and indignation vpon wicked men; the Saints also, and the Angels, and men which are in no perill, shall after a sort tremble and feare. If therefore the iust shall feare, and the pillars of heauen shall shake, what shall the wicked and vngodly doe? Apoc. 20.

25 And in very deed, so soone as the Lord shall appeare, there shall be heard immediately a great cry & howling among the nations, for then (as the Lord himselfe saith) shall all the kindreds of the earth mourne, and they shall see him whom they pearced, and they shall lament for him, as one mourneth for his Sonne, and be sorry for him, as one is sorry for his first borne. O how many causes of weeping and howling, shall miserable and vnhappy men then haue? They shall weepe, because they shall see that their euils, & miseries are past all remedy. They shall weepe, because they shall see that their repentance is too late, & vnprofitable. They shall Mat. 24. Apoc. 1. Zach. 12.

shal weepe because they cannot appeale from Gods sentence, neither can flie the iudgement at hand: and it shall seeme a thing intolerable to be at the iudgement, & to heare the sentence of euerlasting condemnation. They shall weepe because when they liued here on earth, they despised those which fore-warned them. They shall weep because the pleasures which are gone as a shadow, haue brought vpon them endlesse sorrowes and torments. To be briefe (as men beset on euery side and brought into inevitable straights, destitute of all counsell and hope) they shall weepe because they shall see that they cannot preuaile any thing at all, neither with weeping, nor yet with scratching and tearing of themselues.

26 Neither will the Iudge be moued by any meanes with these cryes and sorrowes, but will rather separate the wepers from those that reioyce: that is to say, the wicked from the godly, euen as a Shepheard diuideth the Sheep from the Goates, and shall set the godly on his right hand, the wicked on his left.

27 And then he will begin to discusse the cause of euery one, and hee will not forget any one offence. For, wee shall see all things registred in perfect bookes, by which bookes

bookes all men shall be iudged. I saw (said Saint Iohn) the dead both great and small stand before God, and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes. So that all our workes are written in those euerlasting bookes. Thou hast scarcely committed an aduulterous thought, but the same wickednesse is written in Gods booke.

28 And not onely Church robbings and sacrileges, patricides, periuries, and such like faults, but also impure thoughts & idle words, the neglecting of good workes, or the same done to no good end, shall be brought vnto iudgement. For so great is the excellencie and estimation of Christian integritie and puritie, that no one, or the very least vice that may be is not permitted to Christian men.

29 The case thus standing; whereof I beseech you commeth it, that there is in vs so great lasciuiousnesse, so great carelessnesse, so great loathfulnesse, and such securitie? Doe we not flatter our selues, when so great iudgement hangeth ouer our heads? Holy was the Prophet Dauid, a man after Gods owne heart, and yet he so feared this

iudgement

iudgement, that hee said: Enter not into iudgement with thy seruant, O Lord, for no man liuing shall be iustified in thy sight. Holy was the Apostle Paul, and yet he saith: I know nought by my selfe, and yet hereby I am not iustified, it is the Lord that iudgeth me: as if he should say, therefore I dare not pronounce my selfe iust, because hee that iudgeth me is the Lord. For, such are the eies of the Lord, that the starres are not cleane in his sight: and many times his eyes do behold wickednesse where we see nothing but holinesse. Holy also was the friend of God, Iob, and yet he said, What shall I doe when God ariseth to iudgement? and when he maketh inquisition, what answere shall I giue him? Why doth this man of God, so commended of Gods owne mouth, who was so iust and simple, that hee could say without lying, I was an eye the Blinde, and a foot to the Lame: and againe, My heart doth not reproue me in all my life: why (I say) is a man of such singular innocency so afraid of Gods iudgement? Namely, because he knoweth that God hath no eies of flesh, and that hee iudgeth farre otherwise then Men doe.

30 Moreouer, when all mens causes are diligently discussed and examined, the Iudge will

will pronounce against the wicked, the irrenotable sentence of eternall damnation: Depart from me ye cursed into euerlasting fire, which is prepared for the diuell and his Angels: O bitter word, which will make the eares of them that heare it to tingle. O sentence intollerable, which depriueth sinners of all good things, and bringeth them to all woe. The Lord sometime accursed the figtree, and immediately not onely the leaues, but also the body and rote were wholly withered: euen so, that fearefull curse of the last day shall be no lesse effectuall. For on whomsoeuer it falleth it shal so scorch them, and shall so make them destitute of Gods grace, that they shall neuer more be able to doe, to speake, to thinke, or to hope for any good thing.

31 Then therefore the wicked being stricken with this thundring sentence, will lift vp their mouthes towards Heauen, and spue forth their shamefull blasphemies against God the Iudge: they will curse the day and the houre wherein they were borne, and their Parents which begate them, and the wombes which bare them, the ayre which gaue them breath, and the earth which hath borne them: but they shall not be suffered any long time to speake

these things against the iudge.

32 For sodainely the spirit of the Lord shall ouerwhelme them, and shall with great violence cast them downe headlong into the deepe, as in Saint Iohns Reuelation appeareth in these words: Then a mighty Angell tooke vp a stone like a great Mill-stone, and cast it into the Sea, saying, with such violence shall the City of *Babylon* be cast, and be found no more. And againe, Whosoeuer was not found written in the booke of life, was cast into the lake of fire. And this deepe shall be shut vp with gates of Brasse, and with Iron Barres which cannot be broken with any force, nor cut in sunder with any Arts: and there they shall drinke of the Cuppe of the Lords wrath, and the smeake of their torments shall ascend world without end; and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednesse, and of euerlasting glory) shal haue in their mouthes the prayses of the Lord, and giuing of thankes, and shall with singing and with mirth extoll the Name of their Lord and God, with whom they shall raigne without end.

34 But although wee heare of these things often: yet neuertheless, we are not awaked

awaked from the sleep of sin, before we be ouerwhelmed with the night of death, and of darkenesse. Why doe wee which haue this time, now looke for another time, which peraduenture wee shall neuer haue? Now is the accepted time, now is the day of saluation. There is nothing more profitable for a man, then to know his time: and therefore in our worldly businesse we obserue times and seasons: as a conuenient time to eare, a fit time to sow, to plant, and such like. Yea, the brute Beast by the instinct of Nature can make choise of his time for benefit. The Swallow when Winter approacheth prepareth himselfe to take his flight into a warmer Countrey. The Bee and the Ant in the time of Summer prepare their foode against the Winter. And the Prophet Ieremy saith, that the Storke knoweth his appointed time. If brute beasts, deuoyde of reason, haue this foresight to make choise of time for their good, and if man himselfe in a worldly regard can make choise of a fit and due time to get earthly & transitory things; how much more prouident ought hee to be for heauenly things, that to attaine these, hee lose not his fittest time to attaine saluation?

35 The old world that liued in the daies

of Noah, knew not their time, and that was the cause they then perished with the flood. The cities of Sodom and Gomorrah knew not their time, and that brought fire & brimstone from heauen vpon their heads to their destruction. The foolish virgins knew not their time, and therefore when their Lord came, they (being altogether vnready) were shut out of the Lords ioy.

Ro. 13. 11. Let vs then know the season how it is time now that wee should awake out of sleepe.

1 Thes. 5. Let vs watch & be sober: for they that sleepe, sleepe in the night; and they that are drunken, are drunken in the night: but let vs which are of the day, be sober, lest the darkenesse come vpon vs, wherein wee can neither walke nor worke.

Let vs alwayes haue before our eyes that day time, wherein we shall appeare before God and his Angels, and before the whole world, to answere our cause: and either to receiue a crowne of glory, or else perpetuall shame and confusion.

Let vs know, that we haue here a very short time limitted vnto vs: wherein we must so endeuour our selues, that for short and transitory things wee lose not that which is eternall.

If wee haue this consideration of that great

great day of the Lord, we shall not onely be the more secure in death, but also be the better prepared to meete with our Lord and Sauiour, when hee shall come to iudgement.

CHAP. IIII.

Concerning Hell, and the torments thereof.

THere is nothing that the diuell laboureth more, then to perswade men that there is no Hell, that so the more easily he may leade them thither, as it were blinde-folde (by the way of sinnes) while they haue no feare of any punishment: euen as theeues are to be led with a vaile before their faces, when they are going to the Gallowes; and as Ezechias was serued, whose eyes Nebuchad-nezzar commanded to bee put out, when hee was carried away captiue into Babylon.

2 But it may be shewed by many reasons

sons and authorities, that there is a hel. For as a Princely magnificence requireth that a King haue a beautifull Palace, for to entertaine the best sort of men, and a Prison for the worst: euen so the King of Kings, and Lord of all Glory and Principalities, hath a Palace, wherin there are many Mansions (as our Sauiour Christ in the Gospel testifieth) which is the kingdome of Heauen: and he hath also a darke prison or dungeon, which is hell.

3 The Law of Nations requireth, that malefactors, for their offences, be driuen into exile for euer: euen so God doth banish from his presence, the impenitent sinners into hel.

Luke 16. For it is sayd of Diues, that hee died and was carried into hel. And the Prophet saith,

Esa. 5. Hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he that reioyceth among them shall descend into it. And Saint Iohn saith: that the fearefull, and vnbeleeuing, the murderers, the

Apoc. 21. whoremongers, sorcerers, and Idolaters, and all lyers, shall haue their part in the Lake vvhich burneth vvith fire and brimstone: which is the second death. And Christ Iesus saith: Feare him, which hath power to cast body and soule into hell.

4 But

4 But forasmuch as God hath not made Death nor the kingdome of hell vpon earth, we muſt vnderſtand that the principall procurer of this Hell, is Sathan, the Prince of darkneſſe, who (being in his firſt creation a bright ſhining Lucifer, beautified as a precious ſtone, and more excellent then all the Angels of heauen in reſplendent brightnes) through his pride againſt God, loſt his light, glory and beauty, and as he was worthy became a foule fiend, detected from heauen into this Elementall world, lower then all the Spheares, into the Fire, Ayre, Earth and Water. Wiſd. 1.

5 I ſaw (ſaith S. Iohn) a Starre fall from heauen to the Earth, and to him was giuen the Key of the bottomleſſe pit. Farther he ſaith, There was a battell in heauen, Michaell and his Angels fought againſt the Dragon, and the Dragon fought and his Angels; but they preuailed not, neither was their place found any more in Heauen. And the great Dragon, that old ſerpent, called the diuell and Sathan, was caſt out, which deceiueth all the world: he vvas caſt euen into the earth, and his Angels were caſt out with him. And being thus reiected, he now neuer ceaſeth compaſſing the whole earth: but in his circuit ſeeketh like a roaring Lyon vvhom he Apoc. 9. 1. Chap. 12. Iob. 1.

he may deuoure. For the which cause Saint
1 Pet. 5. Luk. 22. Apoc. 12. Iohn pronounceth this woe, saying: Woe to the Inhabitants of the earth, and of the Sea: for the diuell is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

6 For albeit the world seemeth to be the Parent, the bringer forth and nourisher of bodies: yet is it the prison of spirits, the exile of soules, and a place of all wretchednesse and paines. For, as the world is a place of sinne and transgression, a Station of Pilgrimage and of woe, a habitation of wayling and of teares, of trauell and of wearinesse, of fearefulnes, and of shame, of mouing and of changing, of passing, and of corruption, of insolence and of perturbation, of violence and oppression, of deceit, and of guile, and finally the lay-stall of all wickednesse and abhomination: so also by Gods Iustice it is appointed the place and pit of punishment & euerlasting torment, wherein the exiill Angels that rebelled with Lucifer, and the damned spirits of wicked men departed this life, haue endlesse paine without rest.

Ephes. 1. 7 And albeit the Apostle calleth Sathan a Prince that ruleth in the ayre, yet is that rule so slaue-like, and his power so weakned by

by the Almightie, that when the Lord intended to punish the sonnes of Adam, and to strike the earth with tempests of lightning and thunder; he hereby also beateth Sathan and the whole rabble of his hellish fiends, that in their fury and rage therewith they terrifie men by vgly shapes and apparitions, and by Gods permission (*to murther man and beast*) sometimes doe ouerthrow buildings, and doe fire and consume houses, leauing a most noysome and horrible stinke behinde them of the hellish place from whence they come. For it is not the diuell, but the glorious God that maketh the thunder: and as testifieth Sirach, It is the sound of the Lords thunder that beateth the earth. Iob.1. Psal.29. Eccles.43.

8 Thus by Gods iust iudgement he rangeth like a run-agate in the Sphere of his hell vntill the day of dome, for which season he is let lose: and yet with such prohibition and restraint, that in his malice he can proceede no further then shall seeme fit to the mighty Iehoua, his Creator: and then hee shal receiue that punishment whereof S. Iude speaketh in these words; The Angels which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement

of

2 Pet.3. of the great day: At which time there shalbe a new heauen and a new earth, wherein shal dwell nothing but righteousnesse, when they are refined with the fire of Gods iustice, and then all the creatures of those new heauens, and new earth, shall be made perfect. For which perfection & restauration euery creature Rom.8. waiteth, being now subiect to vanity: for the which they grone, that they may be deliuered from the bondage of corruption, into the glorious liberty of the Sonnes of God. For albeit the fashion & forme of this 1 Cor.7. world goeth away (as saith the Apostle) yet their substance shall remaine, whether of the heauens themselues, or of the elements, or of men, all which shall abide for euer.

9 At this time of restauration, when all things shall become new and when the dead are raised vp againe to life in their corporall bodies, then shall be prepared an out-set habitation, which shalbe a Chaos ful of confusion, deuoid of the first most excellent thing that God made, light: and in stead thereof replenished with darknes, a thousand times Exod.10. worse then the palpable darknes of Egypts plague, wherin the burning and intolerable tormenting fire giueth no light, & where the freezing cold which causeth gnashing of teeth mitigateth nothing at all the burning heat.

10 The

10 The holy Scripture, to inable the weake capacitie of man, to comprehend and vnderſtand the exceeding horror, and moſt fearefull torment of this place, calles it a Bottomles pit. *Tophet*, a Dungeon, deepe and large; the burning whereof is fire and brimſtone. The Lake of the ſecond death, which burneth with fire and brimſtone. And in regard of the howling, roaring, and ſcreeching in that place, it is compared to the valley of Hynnon, neere Hieruſalem: where the idolatrous people, at the ſacrificing of their children to the Idoll Moloch, made a confuſed noyſe of crying and howling, together with ſinging and ſounding of Inſtruments, that the pittifull ſcreeching of the children, tormented in that diuelliſh ſacrifice, might not be heard. And for this cauſe Chriſt calleth Hell Gehennon; which the Prophet Dauid calleth the nethermoſt Hell. Reu. 20.

11 And albeit to men that meaſure all things by Philoſophie and humane reaſon, it may ſeeme abſurd that Fire ſhould afflict the ſoules of the reprobate departed, and the damned Spirits in Hell, for ſo much as the Agent is euer reputed more noble then the Patient: but no corporall body is more noble then the Spirit: and according to the minde of the Philoſopher in his Booke of Generation,

Generation: Those things onely are agent and patient in themselues, which communicate in the same manner: yet in this point as also in many other things which leane onely on Faith, and not on humane reason, we must beleeue it, because the word of God so deliuereth it. For the soule of Dives in Hell, cryeth and shall cry for euer: I am tormented in this flame. Which is no Parable, but really acted.

Luke 16.

This then is no imaginary fire, but a true corporall fire working really vpon body and soule: on the soule before the day of iudgement, and on both together in higher degree of torment after the day of Doome: not by a proper vertue and natural action which the fire hath, but as the instrument of Gods iustice, not consuming, but afflicting, after a certaine manner of perpetuall detaining in the torment of reall punishment.

21 But is this place of Hell, so to be beholden onely by Faith, that humane reason cannot conceiue it to be such, as it is deliuered to be in the word of God? Yes, verely: and for this cause the conceit of Poets was not altogether idle and deuoid of reason, in saying, that Saturnus diuiding his kingdome among his sons, gaue the west part toward the lower Sea, to Pluto his youngest sonne:

the

the East part to Iupiter: and the Ilands to Neptune of the Sea. And hereupon they fained that Iupiter was King and God of Heauen: Pluto of Hell: and Neptune of the Sea.

And to describe Hell, they could not bethinke them of a more fit place in the earth to make a resemblance thereof, then a certaine territory in Italy betweene Baiæ and Cumæ, where the Cimmerij inhabite: a place in very deed so enuironed with high Hilles, that the Sunne from the first rising to the setting thereof, neuer shineth there: by reason of which continuall darkenes, this Prouerbe is vsed;

Cimmerijs tenebris atrior.

More blacke then the darkenes of Cimmeria. And here they place Acherusia, a darke Dungeon, or way to Hell. Out of which Hercules drew Cerberus the Dogge of Hell. Thus these Poeticall Fictions (grounded vpon earthly darknes) represent and set before vs, that inuisible darkenesse which no man euer liuing on earth hath seene, nor tongue is able sufficiently to expresse.

13 Geographers tell vs of the mountaine Ætna in Cicilie, at this day called Gibello Monte, on the top whereof is a barren ground mixt with Ashes, in the winter time Plinie.

couered

couered with Snow: the circuit of which Mountaine is twenty furlongs, and is inuironed with a banke of ashes, of the height of a wall. In the middle of this mount, is also a round hill of the same colour and matter: wherein be two great holes called Crateres, out of which do rise somtimes sundry great flames of fire, sometimes horrible smoake, sometime are blown out burning stones in infinite numbers. Beside the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

14 What else can these fearefull fiery flames, horrible smoake, burning stones, in such hideous manner blowne vp, and the terrible roaring within that Mountaine Ætna import, but a certaine subterraneall part of Hell? As also it may be in like manner thought of the Marine Rocke of Barry in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke as it were of a Smiths Forge: one while the blowing of Bellowes: another while the sound of Hammers, beating on a Stethy or Anuile: the noise of knives made sharpe on a whetstone: and the crackling of fire in a furnace: and such like, very strange and admirable to heare.

15 Nauiga-

15 Nauigators report, that there is a sea in the voyages to the West Indies (called the Burmudas) which is a most hellish Sea, for thunder, lightning and stormes. Also they assure vs of an Island, which they call the Island of Diuels: for that to such as approach nere the same, there doe not onely appeare fearefull sights of Diuels and euill spirits, but also mightie Tempests with most terrible and continuall thunder, and lightning: and the noyse of horrible cries, with screeching, doth so affright and amaze those that come neer that place, that they are glad with all might & maine to flie and speed them thence with all possible hast they can.

16 Cosmographers also informe vs of a certaine wonderfull whirle-pole in the frozen sea, not far from the Land, towards the Islands of the Hiberides: wherevnto al the waues of the Sea haue their course from far, which there conueying themselues into the secret receptacles of Nature, are swalloweth vp as it were into a bottomlesse pit: and if any ship chance to passe this way, it is pulled and drawne with such violence of the waues, that eftsoones without remedie, the force of the whirlpoole deuoureth the same.

17 I doubt not, but there are some which ascribe al these things to natural causes and

workings, or else will account them no better then Fables: as they doe all things else which concerne Religion. But yet let such men now know (as one day with wofull experience they shal feele) that these and many moe wonderfull workes of God in earth, and his wonders in the deep (beside his counsels & iudgements reuealed in his word) do assure those which feare God, that there is a Hell.

18 Who is so ignorant that he doth not see and know, how in all things both naturall and supernaturall there is an opposition and a contrariety? And therefore also a God and a Diuell, a Heauen & a Hell. This Hell, in the day of Doome (as touching the paines and torments to be laid on the Diuell and his adherents) shalbe therein so inlarged and redoubled, that the darkenesse of *Cimmeria*, and all the darknesse of the earth, beside the fire in the region that compasseth the earth, the fiery flames, lightnings, thunder and tempests, the smoak, terrible noise & roaring in the Mountaine *Aetna*, the fearefull visions neere the Iland of Diuels, the chilling cold, and frozen Ice in *Frigida Zona*, the insaughts and swallowing Gulfes of waters, the whole barrennesse of the Earth, with all bitternesse, stinch, and whatsoeuer else may offend the senses of damned men,

(the

(the punishments of sinne) shall be gathered together into one Chaos of confusion: whereinto Sathan with his Legions of damned spirits, (which are now for a time let lose to remaine and conuerse in the fiery Region of the Ayre, in the hollow Caues and dungeons of the earth, & in the waters, and where it hath pleased God to appoint them) shall be plunged for euer and euer.

19 Therefore let Hell be where it hath pleased God in his secret counsell to place it, to men vnknowne: whether in the North or in the South, vnder the frozen Zone, or vnder the burning Zone or in a pit or gulfe that shall exceedingly participate of both, it maketh to vs no matter of exception. For, most true it is that Saint Gregory saith, *The wicked shall be cast into vtter darkenesse, that they may there gnash their teeth, which delighted heere in nothing but glnttony.* For heat and burning commonly make men to weepe: and cold causeth men to beate and gnash their teeth. *In hell* (saith he) *there shalbe cold intollerable, fire vnquenchable, the worme immortall, stink that cannot be endured, darknes palpable, the horrible scourges of diuels, & the fearefull sight of diuels.*

Greg super illud Mat. *Ejcientur in tenebras.*

20 Thus much then we learne hereby concerning hel, that it is a most fearefull and

horrible place, into the which the soules of all that liue vngodly in this present world, and in vnbeliefe, are carried after death, by the diuell and his Angels: euen as contrariwise, the soules of Gods children which liue in his feare & in Christian obedience in this world, are carried vp into Abrahams bosome, as was Lazarus; and are in the hands of God, where no torment can come neere them. For as S. Gregory saith, *Inasmuch as the wicked haue in this life forsaken their Creator both in body and in minde, they shall in Hell fire be tormented both in bodie & in minde together.* And now that we haue hitherto spoken at large concerning hell, it resteth that somewhat bee declared as touching the paines and torments that are now, and shall be for euer in the same: In the which albeit there is but one fire, yet (S. Gregory saith) *It doth not torment sinners after one manner.* For euery one shall be punished according to the quality and quantity of his sinnes.

21 As in sin there are to be seene two turnings, namely a turning away from the chiefe & increate good or felicity, called *Summum bonum*, and a conuersion or turning to the lesser & created good, which be the things of this world: Euen so in the punishment which is answerable to that sinne there shall be

be found two sorrowes. The one which shal arise of the losse of euerlasting blessednesse, and the other which shall arise of the paine and torments which shall be brought vpon the body and soule. Both which sorrowes and torments, the schoolemen call the paine of losse, and the paine of sense.

22 But first of all we will speake of the losse of felicitie, which is the greater punishment. There cannot be imagined or deuised any paine or punishment so grieuous, which is comparable to the losse of felicitie: for if to liue in exile & banishment in a close Prison, from our deer friends in this world, it may seeme a punishment; how greatly will that separation from God torments vs! whose only sight is so great happinesse, that suddenly it maketh a man blessed and happy.

23 It was to the Citizens of Rome a great punishment, & almost the greatest of all other, when for some great offences they were compelled to forsake the Citty & company of Citizens, and to dwell in certaine desert Islands, among the Barbarians. Wherefore Marcus Tullius, when hee was brought againe from banishment (as if hee had entred into a new world, and had gotten heauen for earth) said, as a man amazed, how beautiful is Italy! how faire are the regions

thereof! What goodly fields! What pleasant Fruits! what famous Cities! How great humanitie of Citizens! What an excellent Common-wealth! And so forth. How great griefe and sorrow then shall they feele which are absent from the Palace of Heauen: From the common-weals of Saints: From those most happy Regions where Peace, charitie, tranquillitie and ioy raigneth; where the voyce of praise and reioycing, and continuall Alleluiah is sung: And finally to bee absent from that most pure light, which maketh the beholders ioyfull and happy: and when they shalbe compelled to dwell for euer in most filthy Prisons, and as it were, in a sinke of all filthinesse, where there shall be no order, but continuall horror: where there shall be no voice but of such as mourne, and blaspheme: where there shall be heard no sound, but of beating rods and of whips: and with a rabble of all sorts of Diuels, both barbarous and cruell, and also in the company and fellowship of most wicked men.

24 Then shall their eyes be opened, then shall the vaile be taken away from before their face, then shall they see with exceeding sorrow, that betweene the euerlasting Felicitie & these fraile & transitory things there is

is incomparable difference, when they shall behold most euidently that they haue lost the ioyes not to be told and permanent for euer, for shadowes and dreames.

25 Here shall be so great sorrow, that although the damned doe know that all accesse vnto euerlasting blessednesse is shut vp from them, and that there is a most great Chaos, and vniuersall confusion set betweene them and the place of the elect and blessed, yet being compelled with a certaine naturall desire they shall not refraine themselues from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

O Lord open our harts, and giue vs grace to seeke thee while thou art to bee found.

26 Hell therefore is an intolerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the Kingdome of heauen, and to the hatred of Christ, when he shall say, I know you not: and to this reproach and checke; When I was hungry and thirsty ye gaue me no meate nor drinke, &c. For we shall more easily endure a thousand thunder-claps, then to haue his most meeke and louing countenance turned away from vs.

Mat. 25.

27 Moreouer, the losse of this Felicity bringeth with it selfe the losse of all good things

things. For, the eyes of the damned shall see no comely shape or forme: their eares shall heare no manner of Harmony: their taste shall haue no sweet or sauory thing to delight it: their feeling shal haue no soft thing to serue it: and their smelling shall haue no fragant sauours to refresh and comfort it. For, they which shall be once shut out from the company of God, are at one instant drowned in the Ocean of all calamities and miseries, without hope of deliuerance. Let vs then deepely weigh and consider, how great a matter it is to lose Felicitie.

28 Now let vs come to intreat of that torment, which is therefore called the paine of sense by the schoolmen, because it is aswel layd vpon the outward senses of the body, as vpon the inward faculties of the minde. And that we may first deale with the torment of the inward sense, ye shall obserue, that there are foure faculties of the Soule, which shal be vexed in hell with wonderfull torments. The first is, that which the Grecians call Phantasia, and wee Cogitation. The second is Memorie. The third is Vnderstanding. And the last, Will.

Cogitation.

29 Cogitation therefore shall be most vehemently vexed with the feeling of those torments into the which both the body and the

the minde shall be cast. For, if now some great griefe doe so possesse our Cogitation, that a man cannot, would he neuer so faine, but thinke of that griefe; what will the torments of hell doe in the mindes of the damned? which shalbe greater, without all comparison. Therfore Cogitation shall increase their griefe & sorrowes, and those sorrowes shall whet and stir vp Cogitation, and they both shall so feed one another, that they shall leaue no place of rest, neyther in the minde, nor in the body of the damned. These therefore shall be the contemplations of those men, who when they might in this life fruitfully haue thought vpon these things, would not: and they which disdained here to vse these most profitable Meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell torments.

Holy Meditations are as a bridle to lust.

30 Furthermore, the memory shall be no small crosse to the mindes of the damned, when they shall begin to call to minde their former delights, and the pleasures past, for the which they are now come vnto those torments. For then too late shall they perceiue, with what bitter sauce they were seasoned, which in time past seemed so sweete vnto them. But they shall much more vehemently be tormented, when they shall compare

Memorie

The brevity of the pleasures past with the eternity of the present sorrowes. For, what Mathemetician so faithfull can be found out, which can declare to vs how much greater that euerlasting time shall bee, then the time of these transitory pleasures? How shall they then groane and mourne, and what great deepe sighes shall they fetch, when they shall find by experience that their pleasures were most momentanie, and that they are gone as a dreame and shadow, and that their sorrowes shall haue no end?

Vnderstanding.

31 But the vnderstanding, as it is a faculty more excellent and perspicuous, so shall it be tormented with a more intolerable crosse. In this faculty shall the worme be, which the Scriptures so oftentimes threaten to sinners, where it is said, that their worme dieth not, & the fire shall not be quenched. For as the worme hath his originall from the wood, and yet doth it continually eat and consume the wood, whereof it commeth: euen so this worme springeth from sin and holdeth a perpetuall warre with sin, and is nothing else but a continuall repentance & sorrow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for them they haue lost the kingdome of heauen, and haue incurred

curred those vnspeakable torments. This worme of the damned, resteth neyther day nor night: but biteth and gnaweth continually, and feedeth vpon the bowels of those miserable men, alwaies bringing to their remembrance the notable opportunity which they had heere in earth, not onely with very small labour to haue escaped those punishments, but also without money, or money-worth, to haue gotten the kingdome of heauen. Therefore they shal euermore contend with themselues, and say: O miserable men that we be, to whom the kingdome of heauen was sometimes offered freely to receiue & possesse, the which the Preachers of Gods word did humbly and lowingly beseech vs to imbrace, and we refused. If we had truly repented vs of our sins, all had beene forgotten. How small a thing had it beene to haue repented? If we had craued mercy, we had easily obtained it: if we had called for helpe and grace faithfully, it had beene at hand: if we had giuen but a Cup of cold water for the Lords sake, we had not beene vnrewarded. But now we fast continually, & shall be tormented, we shal be afflicted, & shall reape no fruit thereof. O that golden time misspent! How is it now gone, and neuer shall returne againe! Who bereaued vs of our eares?

eares? Who that our eyes? Who stopt our eares? Who so bewitched vs that we neuer thought vpon these punishments, that we neuer had regard to these times, that we neuer foresaw this misery, & that we hearkned vnto them which forewarned vs.

Will. 32 And if the vnderstanding shall feele these things, what shall we then say of the will, which is the chiefe and principall cause of sinnes? The will therefore, shall be euermore tormented with a certaine outragious enuy, which it shall conceiue of the honour and glory of Almighty God, and of all the Saints in heauen, according as it is set downe in the Psalmes, The vngodly shall see it, and it shall grieue him; he shall gnash with his teeth, and consume away: the desire of the vngodly shall perish. Also in the Wils of these sinners, there shall be ioyned with enuy an extreame hatred against God: from whence shall arise horrible curses & blasphemies, which shal neuer cease in their mouths. For when they shall perceiue that there is no hope any more to recouer their saluation, & shall also be assured that they shall at no time come into the fauour of God, and that their torments shall neuer haue end: And further, when they shall see that it is God himselfe which keepeth them, as it were fast bound

Psal. 111.

Heare and tremble, O yewicked and profane.

bound with chaines in these perpetuall tor-
ments: and that it is hee which doth from
on high cast downe vpon them thundering
tempests, and with his omnipotent breath
doth kindle those Furnaces of hell fire: then
they will rage, & foame like mad dogs, and
will neuer cease from barking, from blas-
phemies and cursed speaking. They will
curse him because he created them, and ad-
iudged them to death, and yet dying are ne-
uer dead. They will curse his punishments,
because he tormenteth them so vehemently.
They will curse his benignitie, because it is
now turned into seueritie. They will curse
his crosse, and his blood shed vpon the same,
because it hath beene profitable to so many,
and nothing auaileable vnto them.

From wicked blasphemies good Lord deliuer vs.

33 To conclude, they will curse all the
Saints and Angels of heauen, because they
shall see them in ioy and felicity, & themselues
in euerlasting misery. This shalbe their per-
petuall symphonie and melodie: these their
euening and morning songs: these their
Psalmes and Hymnes which they shall sing
in these dolefull Temples of diuels, where
they shall haue fire and brimstone, in stead of
frankincense, and the noyse of stripes with
whips and mantes, which shall enforce weep-
ing, howling, and gnashing of teeth, in stead

of

of Organs, Trumpets, Cornets & Harps.

34 Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicity, and which the inward faculties of the minde doe suffer, which haue beene shewed to be the greatest, and vnspeakeable. Now also we wil shew that to be an exceeding sorrow, which the very torments shall worke in the externall senses of men.

35 Therefore as the reward of the blessed is not some certaine particular goodnes, seuered and diuided from other good things, but a certaine common and generall good or felicitie, wherein all good things, all delights and pleasures are contained: So the paine and torment of the damned, is not one kinde of sorrow (as of the head, of the eyes, of the teeth, of the reines, & so forth) but it is a certaine generall punishment, which comprehendeth all the sorrowes of all the members and senses together.

36 If the sorrow and paine of a woman trauailing in child-birth be so great, & so generall, that it inuadeth euery part; what shal become of them, vpon whom all manner of sorrowes shall come? If a man cannot indure a little fire in one part of his body (as on his little finger) but one houre, how intolerable shall the paine of the damned be when

when they shall wholly burne within and without. Which of you (saith the Prophet Isaias) can dwell with burning fire? And yet our fire here is but a picture and shadow of that vnquenchable fire there in hell, where one drop of cold water will be more worth then all the Iewels of the World, though onely to cole the tongue.

37 All the senses of the body shall be here tormented: and that not with heat onely, but also with extreame and most frezing cold: as Gregory affirmeth in these words: *In hell is intolerable cold, vnquenchable heat, an immortall worme, a stinke not to be indured; a scourge euer striking, darknesse palpable, a feare-full vision of Diuels, confusion of sins, and a desperation of all good things.*

38 This endlesse miserie shall inforce thee to howle and cry, Cursed be the day wherein I was borne: and let not the day wherein my mother bare mee be blessed. Cursed be the man that shewed my father, saying: A man-child is borne vnto thee, and comforted him. Cursed be he that he slewe me not euen from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall conception. How is it that I came forth of the Wombe to see labour, paine, and sorrow, that my dayes

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should be consumed with shame?

39 Three things among many other torments, shall inforce the wicked to blaspheme and curse: first, that before the day of dome, they daily see the downefall of those into hel, of whose damnation they themselues haue bene the authors. And for this cause Dives in hell prayed Abraham to send Lazarus to his fathers house, to forewarne his brethren, that they might not come into that place of torment.

40 Secondly, because in hell the waters which they could with might serue for their refreshing, shall be like the burning Pitch, which shall neuer be quenched; the smoake whereof shall ascend for euer.

41 Thirdly, because they shal be gathered together as the Prisoners in the pit, & faggotted vp in a band, like a bundle of stickes for the fire. For as heauen is (as touching the many mansions whereof Christ speaketh) in it selfe infinite, answering the essence, maiestie and power of God, being placed aboue all Orbes and Spheres, and far beyond all circle & compasse of mans capacitie: euen so Hel is limited in a small Orbe, capable of no more then the damned, and the Instruments of their torments, which cannot be very spacious, in regard the whole earth is much

much lesse than the circumference of the sun. The straitnes of which place shal bring to ẏ huge heaps of the damned packt vp therein increase of torment, with palpable darknes.

42 Now if this hell were but a temporall paine (as Origen thought) then hope would cheere the tormented sinner: but the torments are eternall, and the tormented quite destitute of hope. The worme of conscience is there for euer without solace, & gnashing of teeth shalbe continually without gladnes. Thus the torments of the damned shall continue so many Worldes, as there be stars in the firmament, as there be graines of sand by the Sea-shore, and as there bee drops of water found in the sea. And when these Worldes are ended, the paines and torments shal not cease, but begin afresh: & thus this wheele shall turne round without end.

43 For, when the motion of the *Primum Mobile*, and of the heauens shall cease, then shal time also cease. Now in this world, there is a time past, now there is a time present, and a time come: but then there shall be no time past, nor any time to come: no weeke, no moneth, no yeere, nor any variation of time. It shal be as the day whereof the Prophet speaketh which shalbe neither day nor night. This shall be a very long day: for

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it shall be for euer and euer. For one day is with the Lord as a thousand yeares, and a thousand yeares but as one day of darknes and of blacknes.

44. What man considering these things will endure these hellish torments euerlastingly to enioy for a little while the vaine pleasures of the flesh? Although a man by liuing in sinne, might procure vnto himselfe the wisedome of Salomon, the strength of Sampson, the beauty of Absalon & Susanna, the riches of Crœsus, the power of Augustus, and the yeares of Methusalah: what would all this profit at last, if after a while, being in death, thou canst neither deliuer thy body from the wormes, nor thy soule from hell fire? And as our Sauiour Christ saith, What doth it profit a man to winne all the world and lose his owne soule? If thou often meditate these things, thou shalt both lead a good and holy life, and after a while make a blessed and happy end of thy Pilgrimage.

CHAP.

CHAP. V.

Concerning the ſmall number of them that ſhall be ſaued.

STriue to enter in at the narrow gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able. *Luk.* 13. With what purpoſe and meaning hath the Lord vttered this ſentence? Verely to no other end (as may be gathered by the words going before) then to ſhew, that there are few in number which are ſaued, and many which periſh.

2 For there are ſome which had propounded this queſtion to the Lord, ſaying, Lord are there few that be ſaued? To the which queſtion the Lord anſwered ſo wiſely, that by his anſwere he taught that they were but few which ſhould be ſaued, and

also rendreth a reason why they were but few: Striue (saith he) to enter in at the strait gate; for many, I say vnto you, will striue to enter, and shall not be able: the which is all one, as if he had more plainely said, they are but few which shall be saued: and that for no other cause, but for that the gate of life and saluation is strait and narrow.

3 This thing the Lord goeth about to print in our mindes, when as hee so often-times repeateth, Many are called, but few are chosen: And when he cried againe, Wide and broad is the way which leadeth to perdition, and many there be which enter thereat: but narrow and straite is the way which leadeth vnto life, and few there be which finde it.

4 This thing Isaias setteth before our eyes by a very plaine, and yet fearefull similitude: for thus he speaketh, Surely thus shall it be in the middest of the earth among the people, as the shaking of an Oliue tree, and as the Grapes when the vintage is ended. *Isaias*, Chap 24.13. These shall lift vp their voice, and shall sing praises, when the Lord is glorious and magnificent: that is to say, how seldome do Oliues hang vpon the tree after they were shaken? how seldom are grapes found vpon the vines after the vintage? euen

euen so few shall be saued out of the number of men. Who will not tremble? who will not forget his sport and mirth, and delights, if he begin to thinke vpon this thing?

5 Againe in Esdras it is said, The most high made the World for many, but the vvorld to come for few: The earth yeeldeth great store of Clay to make Pots, but little gold: So it is with the worke of this vvorld, there be many created, but few shall be saued. We see hereby that euen in natural things, those that be most excellent, are most rare; much clay, but little gold: great plenty of common stones, but of pretious stones very few: vnprofitable Hearbes spring euery where, but wholesome and medicinable Hearbes are more geason. 2 Esdr. 8. 2

6 How many millions of Infidels, Barbarians, Turks and Iewes, which remaine in the darkenes of their owne ignorance, are damned? And among Christians so many as hold not their profession truely, or otherwise are euill liuers therein. And before the comming of Christ, all the world went the broad way to damnation, for many thousand yeers together, excepting a few Iewes which were a peculiar people vnto God: and yet amongst them also, it seemeth the greater part were not saued.

7 If this be so, that God damneth so many thousands for one that he saueth; how is it true that his Mercy is aboue all his workes, & doth surmount his iudgements: For if the number of the damned, doe so much exceede the number that are saued, it may seeme that the worke of iustice doth exceede the worke of Mercy.

8 To this obiection it may thus be answered: First, that mercy may be said to exceed his iustice, for that our whole saluation is of his mercy, and our damnation of our selues, as from the first and principall cause thereof. Thy perdition is onely from thy selfe (O Israel) and thine assistance to do good is onely from me.

9 Secondly, in that he desireth that all men might be saued. Whereby it appeareth, that he offereth his mercy to all willingly and freely: and is constrained to execute his iustice by our obstinate behauiour onely, Mat. 23.37.

10 Thirdly, in that hee vseth many meanes to saue the damned in this life. First, by calling them, & assisting them sometimes with his grace to doe good, by moouing them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of others:

others: thirdly, by aduersities: fourthly, by prosperities: fiftly, by giuing space to repent: lastly, by threatnings. This must needs make the very damned confesse in hell that his Iudgements are nothing comparable with the greatnesse of his Mercies.

11 But to returne to our purpose: seeing they are so few that shall be saued, if they be compared with those which shal perish, Isaias saith full truly, these shall lift vp their voice, they shall shout for the magnificence of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the clouds of heauen with power & maiestie: when he hath cast innumerable multitudes of ỹ wicked into hel fire: when he hath iudged all blasphemers, all fornicators, all drunkards, and vncleane persons to eternall torments, & when he hath tumbled downe headlong all proud persons, then these few which are left shall lift vp their voyces, and shal breake forth into the praises of the Lord.

12 Now, let men which are louers of themselues, eat, and drinke, play, laugh, liue in securitie, and giue themselues to delights, and they shal see what will come vpon them soone after. Verely, if they be but a few that be saued, these are not like to be of the number: but are rather to be reckoned among

those which play vpon the Cymball & Harp: liuing in prosperity and pleasure all their dayes, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Sauiour Christ in the former sentence: now we will begin briefly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moued the question, but the Lord maketh answere not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15 But what is that strait gate by which we are cõmanded to enter? Surely no other thing then Christ himselfe. For, in another
Ioh.10.9 place he saith plainely, I am the dore: by me if any man enter, he shall be safe. And again,
Ioh. 10.6. I am the Way, the Truth, and the Life.

16 After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heauen: the one is, on the behalfe of Christ: the other is, on our behalfe. That which is required on Christs part, is, that he open the gate: for he hath the key of Dauid, and openeth, and no
Apoc.3 7. man can shut, & he shutteth, and no man openeth: and this is done long since. For Christ then

then opened to vs the gate of euerlasting life, while living here vpon earth he was obedient to his father, humbling himselfe to the death, the most shamefull death of the Crosse. For, as the disobedience and pride of the first Adam did shut vp the gate of the Kingdome of Heauen: so the obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ is already done: for the gate standeth wide open, and shall so stand vnto the end of the world.

17 But on our part this is required, that wee striue and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter when we vse and receiue those meanes to obtaine saluation which Christ appointed: namely, faith and repentance. For this was the first sermon hee preached: Repent, and beleeue the Gospell. Those two do worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnall man and vnregenerate, therefore the gate of saluation is called the strait gate. Mar. 1. 15. Faith commeth by hearing the word preached.

18 But some man peraduenture will say, if the law of the Lord be a strait way or gate, why doth the same Lord in another place affirme that his yoke is sweet, & his burden

light? How doe these things agree? Striue
Mat.11.30 you to enter by the strait gate; and, My yoke
is sweet, and my burthen light. The knot
may be vndone many waies: S. Chryso-
stome, expounding the seauenth Chapter of
S. Matthewes Gospell, affirmeth that the
Law of the Lord in it selfe is grieuous
hard, but yet also that it is light and sweete,
if the rewards to come, and the torments to
Rom.8.18 come be considered. For, the sufferings of
this life, are nothing in comparison of the
glory that shall be shewed vpon vs.

19 If the sicke man for the loue of his
health is very willing to drinke most bitter
potions: If the husbandman in hope of the
harueſt to come, setteth light by the scorch-
ing heat of Summer, and the pinching cold
of Winter: If the Marchant feareth not the
danger of ship-wracke, nor the lying in wait
of Pirats when he aduentureth for gold: If
the souldier for vaine glory, and a shadow of
honour, thinketh the burthen of his Armor
light, and is contented to vndergoe hunger,
thirſt, watchings, labours, wounds, perils,
and death it selfe: how can it be but that those
things which God commandeth, must be
eaſie and light to a Christian man? especially
if he consider that great and sempiternal glo-
ry which God promiseth to his Souldiers.

20 The

20 The holy Apostle writing to the Ephesians, doth not without cause say that he prayeth with so great carefulnesse, that the God of glory would vouchsafe to giue them the spirit of wisedome, and illumined eyes of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, & of his inheritance in the Saints. For he knew that the greatnesse of the heauenly reward was such, that the onely consideration thereof was able to make all grieuous and bitter things sweete and light. These cogitations (saith S. Cyprian) what persecution, what torment, can ouercome? The minde which is setled vpon religious Meditations, standeth firme and stable: and the same minde standeth immoueable against all the terrours of the diuell, and threatnings of the world, being confirmed by a stedfast faith of the things to come. Eph. 1. 18. Cyprian de exhort. Martyrij.

21 The punishments also and torments which are to come, are so continuall and grieuous, that to escape them, all the labors, that we suffer here in earth, are not to be accounted labours.

22 But yet let vs see another answere to the former question. The way of the Lord in the beginning is very strait, but by little and little it is enlarged. In the beginning

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it ſeemeth hard and bitter: but by vſe it groweth eaſie, by little and little: by the cuſtome it is made light and ſweet.

23 Hereupon Saint Bernard ſaith, *The Commandements of God, at the firſt ſeeme impportable: afterward, not ſo heauy: then, not heauy at all: and in the end they delight.* To this agreeth the ſaying of S. Hierome, *Vertues are hard to him that firſt takes them in hand, eaſie to him that profiteth in them, and ſweete to him that exerciſeth them.* And S. Auguſtine ſaith, *The pathes of Equitie, when a man firſt entereth into them, are ſtraite and narrow: but when hee hath gone forward in them a time, they ſeeme ſpacious and broad.*

Pro.4.18. Alſo Salomon in his Prouerbs ſaith, I haue taught thee in the way of Wiſedome, and led thee in the pathes of righteouſneſſe: wherein when thou goeſt thy gate ſhall not bee ſtraite, and when thou runneſt thou ſhalt not fall. That is to ſay, before thou entreſt, thou ſhalt be diſcouraged: but when thou art entred, thou ſhalt feele little difficulty, or none at all.

24 Homer, the Prince of Greeke Poets, a Heathen man (but yet wiſe) writeth, that when Vlyſſes ſhould paſſe by thoſe places where Cerce, a famous woman in inchantments (wherby ſhe turned men into beaſts) dwelt.

dwelt, carryed with him a certaine hearbe, by the force whereof, he fortified himselfe against her power: the roots of the which are most foule and stinking, but the flowers most fayre, & white as Milke. The purpose of Homer is hereby to shew, that wise men (whom he describeth in the person of Vlysses) are wont to guard & fortifie themselues with vertue, which is stronger then any armour of proofe: lest being vanquished with diuers desires & lusts, they be transformed and made like vnto brute beasts: & that vertue is like to the said hearb, which hath black roots, and white flowers, for that the beginnings of vertue are hard and vnpleasant, but the fruit thereof most sweet and good.

25 Moreouer, experience and daily vse proueth this. For there are many to whom if we should say thus, This must be your life hereafter: Yee shall abstaine from pastimes and pleasures: ye shall seldome walke abroad out of your houses: ye shall not hunt after feasts and banquets: ye shall not vse wanton dalliance with women: but, ye shall follow your vocation at home, wherein yée shall be conuersant: and hereunto yée shall ioyne prayer, reading, and godly meditation: To this they would answere, we can in no wise performe this without God should worke

woꝛke a great miracle in vs, this is no humane life, but a life foꝛ Angels.

25 But if these men would begin to enter the kingdome of heauen, and as it were with a stꝛong hand, to ꝛesist their euill customs, to exeꝛcise themselues in good woꝛks, and willingly to vse those remedies, which helpe to ꝛoote out sin and wickednes (as, often pꝛaier & fasting, the receiuing of the blessed Sacraments of the body and blood of Christ, the diligent ꝛeading of the scꝛiptures and other good bookes, the company and fellowship of good men) who doubteth, but that vpon these religious exeꝛcises, there will follow such good successe, that the way of the Lord shall be opened vnto them moꝛe and moꝛe: and that in a shoꝛt time they shall sée themselues in the place with exceeding ioy of minde, whereunto afoꝛe they thought they should neuer come: and thus they shall not onely without laboꝛ and paine, but also with delight and pleasure, abstaine fꝛom sin and wickednes, and liue a holy & blessed life.

27 Foꝛ the Philosopher (though an Ethnicke) saw this plainely, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And Salomon expꝛesseth the same thing in other woꝛds: The righteous man reioyceth to deale righteously.

28 Moꝛe-

28 Moreouer, this question may be answered another way, if we say with Theophilact, that Christ is a strait gate, and narrow way, so called, not so much because hee so is, but because he seemeth so to the louers of the world, to wealthy and rich men. For, in very deede if men were humble, if they would lay aside many vnprofitable burthens, and put off the garment of the flesh, they would (peraduenture) finde no straitnes in the way and gate of the Lord: whereas now they thinke vpon nothing but how they may rise continually, how they may ware fat in body, swell in minde, how they may extend & inlarge their possessions, how they may abound and flow in wealth: neither do they cease at any time to lade themselues with the heauie burthens of the cares of this life. And what marueil then, if to such men the gate of the heauenly kingdome seeme to be strait and narrow?

29 It seemed not a hard and strait way to the Apostles of our Lord: it seemed not so to them which succeeded them in profession, who forsoke all that they possessed & would needs follow pure Christ in pouertie. For, it cannot be expressed in words, how ample and large the way of the Lord shall be made vnto all them which can set their heart

heart vpon heauen, contemne earthly vanities, with great feruencie of minde to cleaue wholly vnto God, and which can cut off the desires of vnprofitable things.

30 Last of all, this may be added also for the explication of our question, that the law and Commandements of God are a strait way and gate, if they be considered by themselues and alone. But if the grace and helpe of God be ioyned vnto them, they ought not to be called a strait gate, but a swæt yoke and a light burthen.

31 For this is the difference betwéene the law and the Gospell. The Law commanded that we should be holy, but it gaue no grace by which men are sanctified: It commaunded vs to fight against the diuell, but it gaue not vnto vs necessary armour and weapons to fight: It commanded vs of carnall, to become spirituall, but it gaue not the Holy-ghost by which wee might be spirituall: It commanded vs to goe forward towards heauen, but giueth not vnto vs Ladders and steps by which we may ascend into heauen.

32 Therefore the Law was a yoke, but not a swæt yoke: It was a burthen, but not a light one. But the Gospell commanding the selfesame things, giueth help & strength

that

that they may not onely be done, but also that they may be easily done.

33 Wherefore the Gospell is a yoke, but sweet: it is a burthen, but light. It is also a strait and broad way: it is a sharpe and pleasant way. Let vs heare the words of the Prophet, saying: Because of the words of thy mouth, I haue kept hard waies. Behold a yoke and a burthen, a strait and a narrow way. Let vs heare the same Prophet again: In the way of thy commandements I haue had a great delight, as in all manner of riches. Againe. I haue runne the way of thy commandement when thou hast set my heart at liberty. Behold, a helpe of grace. Psal. 119

34 For then the way is inlarged, and the course easily finished, when the heart is made spacious and wide with the fire of loue. What is the cause that all the Saints did so great and wonderfull works, and we so small, and the same not without the compulsion of the Law, many times? surely there is no other cause but this: they were feruent, and we are cold. Finally, they which complaine of the straitnesse of the Lords waies, seeme to me not to haue knowne as yet what the Gospell signifieth. For, what doth the Gospel signifie? what, grace? what, the Law of loue? what, the Holy-ghost?

What

What, Christ? What, Iesus? And what, a deliuerer? But a deliuerance, but libertie, and charitie, but sweetnesse, and facilitie.

35 What this gate is, whereof the Lord speaketh, why it is called straite: we haue hitherto shewed: these words are to be considered, Because many I say vnto you, shall seeke to enter in and cannot.

36 There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kinde which doe not so much as seeke to enter in.

37 There are some therefore, which seeke to enter into the kingdome of heauen, but they doe not therefore enter, because they doe not seeke to passe and enter by the straite gate, but by the broad way. And of this sort are the Mahometanes, the Iewes, Heretikes, Papists, Sectaries, and all Infidels. The Mahometanes seeke to enter, and to be saued: but therefore they enter not and cannot be saued, because they enter not by the straite gate, Christ: but by the broad gate, Mahomet. For when Mahomet saw the straitnesse of Christian Religion, he opened a certaine other gate, broad and wide, which leadeth the direct way vnto hell.

38 Behold and see what a wide gate Mahomet hath set open, he hath taught nothing

nothing to be beleeued which exceedeth mans vnderstanding: no Trinitie, no Incarnation, no Death or Resurrection of the Sonne of God. Also he hath taught to hope for nothing which the eye hath not, nor the eare heareth not: the floods of Milke, Hony, and Wine, fulnesse of venery, and fulfilling of lusts, multitude of seruants, continuall sports and banquets: these he would haue to be the felicity of the blessed.

39 The Papists also set open a very wide gate, when they teach men to merit heauen by workes, to purchase vnto themselues with money, pardon for their sinnes past and to come, to redeeme their soules out of Purgatory fire, by purchasing infinite Masses and Dirges with money, to be sung after their death: to haue absolution of their sinnes by confession to a Priest, with diuers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner all Heretikes, and Schismatikes, which cannot endure or abide the straits of this gate, doe open euery one to himselfe a proper gate. The Family of loue, haue a peculiar gate: the Anabaptists and Libertines a wide gate: and the Brownists, and Barrowists at this time, a

fantasticall gate, which seeke an equality of States and Persons, a common participation of other mens portions, a sacrilegious spoile of the Lords Treasury and Sanctuarie, with Athalia: whereby they open the broad way of disorder and confusion, and a liberty to all sinne and wickednesse: and yet by these gates which stand so wide open, a great multitude of men do daily enter.

41 All which the Lord calleth backe with these words: Striue ye to enter in at the strait gate; for many (I say vnto you) haue sought to enter (namely, into life) and cannot: because they enter not in at the straite gate, which onely leadeth vnto life.

42 Let not the largenes of the gate moue you. What doth it profit to enter easily, and not by the strait, if ye enter into hell? May rather if ye be wise, suspect and stand in feare of the broadnes of the gate, & of the facility of faith. Strait is the gate, and narrow is the way which leadeth vnto life. And that is true Christian faith, which for the deepenesse and excellency of his mysteries requireth this, that vnderstanding be captiued of will.

43 There are yet another sort which desire to enter in at the strait gate, but they come too late, and therefore seeking to enter in cannot. He that kept not quickly, and at the

the first into the water of the poole Bethesda, after the Angell had stirred the same, lost the benefit of healing: and great were the liberties and priuiledges which the Israelites had in that great yere of Iubile, which was euery fiftieth yere: & he that challenged not his freedome in this time, afterwards lost it. Euen so, now is the time of health, wherin the Archangel, Christ Iesus, maketh the water of life effectuall to our saluation: now also is that Iubile wherein wee are to challenge the benefit of Christs death & passion, and the gate of heauen is set open: but the said water of life must haue his vse in time, or else it helpeth not: and when the yere of Iubile is past, the gate of heauen will be fast shut vp. Euery mans life is his yere of Iubile: and when his life is ended, the Iubile is past, and he is barred from the gate of life. Leu. 25. Num. 36.

44 And because many, while they liue here, are ouerwhelmed with the cares of this world: and passing on their way, doe promise vnto themselues a long life, and a large yer of Iubile: the Lord foreseeing their perill, doth after this maner carefully admonish them. Striue ye to enter in at the straite gate: as if he should say, vse no delayes in the way, but make haste, runne apace while the yere of Iubile lasteth, while ye haue time of

repentance, and while the gate of ſaluation is open. For many ſhall ſeeke to enter in; but becauſe they come too late, they ſhall not enter. They ſhall knocke in vaine at the gate, they ſhall cry in vaine, Lord, Lord, open to vs, and in vaine they ſhal wiſh to haue one day of repentance.

45 And for whom, I beſeech you, are thoſe things ſo often ſpoken? Are they ſpoken for thoſe that are dead, and ſtand with out, knocking, and ſaying, Lord, open to vs? Mat. 25. No verily, they are not ſpoken vnto them, for they haue no profit thereby: but they are ſpoken to vs, and for vs: and to vs (I ſay) is this ſpoken; The gate of heauen is now opened vnto you, now is the time of your Iubile come, now the kingdome of heauen is offered vnto you, yee are now called vpon to enter by the ſtrait gate: loſe not this opportunitie, for the gate will be ſhut much ſooner then you thinke of, euen before you be aware; then ſhall ye be moſt miſerable and vnhappy for euer: ye ſhal deſire but one houre to be giuen you of this moſt precious time, whereof now ye make ſo little account, and it ſhall not be giuen vnto you.

46 There is a third ſort of men, which ſeeke ſome enough to enter by the ſtraite gate, but yet being ouercome with the ſtraitnes

straitnes of the way, doe not enter in. To these the Lord speaketh, Striue yee to enter in by the strait gate; because many, I say vnto you, shall seeke to enter, that is to say, they shall make a proofe, whether they can enter or not, but they shal make it dangerous: they shall assay whether they can enter by those straits: but because they seeke not with all their strength to enter, therefore in the end they shall not enter.

47 There are of this sort an innumerable multitude of men, which when they heare their sinnes and wickednesse by the word of God condemned, doe for a while purpose to forsake them, and to enter in at the strait gate of vertuous life, and to forsake their drunkennes, fornication, contention, strifes, and such like, from which the Apostle commandeth vs to abstaine: so that these seeke to enter, and begin to enter; but soone after, they returne with the dog to his vomit, and with the Sowe to her mire againe.

48 And some many times, renue their desires, they oftentimes conceiue the spirit, and yet neuer bring forth. But the Lord is not fed with barren desires, it is not enough to haue a will to enter, but we must also labor and striue to enter. For I say vnto you, many shall seeke to enter, many shall haue a

will to enter, many shal haue a desire to enter, many shall proue to enter: but because they wil not striue and labour with all their strength, therfore they shall not enter. For, the kingdome of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comicall or Tragicall play at the Theater or Curten, do yee not see many times how men do throng and showe with great labor to enter in betimes that they may heare and behold the same: for the which they thinke their paine, their time, their labor, & their cost well bestowed? But in the kingdome of heauen there shall be such glorious sights, and so farre excelling those worldly vanities, & prophane delights, that the beholders of them shall be made happy with the beholding thereof. And we must not tarry til our seruants go before vs, to prepare the way, but euery man by himselfe, be he rich, be he poore, be he noble or vnnoble, euery one must seeke to prepare and make his own way, and must striue, labour, and endeuour all that he can, if he will be at those delightfull and happy sights.

50 These things considered, which of vs will not sustaine the labor and trauell to enter in at a strait gate? Who will not willingly suffer himselfe to be pained and afflicted

afflicted for a time? I doubt not but that there are many which would enter, but they cannot, & therefore they cannot because they know not how to enter. For without skill we must not looke to enter by those straite and low gates. If the gate be lowly, & thou wilt to go in without stoping, with a right vp body, not once bowing downe the head, is it not like that thou shalt hurt thy forehead, and yet be stopt from entrance? Euen so the gate being strait, except thou know how to conforme thy selfe to the fashion of the crosse, & to enter as it were stoping, or sidewaies, thou shalt desire to enter in vaine. Therefore this is that which the Lord saith heere, Striue to enter in at the straite gate: because many I say vnto you, shal seeke to enter in, and cannot: and all because they cannot fashion themselues to the crosse, and know not the manner of entring in by the straites. Therefore thou must conforme thy selfe to the manner of the crosse, that is to say, thou must determine with thy self to endure with a valiant minde all manner of afflictions: and after this maner thou shalt easily enter.

51 Thus the Lord himselfe entred: for thus it behoued Christ to suffer, that is to say, it was requisite for Christ to be crucified, and so to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus all the Elect haue entred into the kingdome of heauen. For, they all, following the figure of the crosse, with many tribulations, and with great labour, haue entred into the straits of this gate.

52 But now to come to the last, and most vnhappy sort of men, which do not onely not striue to come in, but also do not so much as thinke vpon any entrance. And how many thinke you are there to be found in this number? verely, there are very few which are not to be reckoned among this kinde of men. What man is he, that forgetteth not the feare of God and his owne saluation? To how many doe these words agree? The Harpe and Viol, Timbrel, & Pipe, and Wine, are in their feasts, but they regard not the worke of the Lord. And again, They take the Taber and Harpe, and reioice in the sound of the Organs: they spend their daies in wealth, and sodainely they goe downe to the graue. They say also vnto God; depart from vs: for we desire not the knowledge of thy waies, &c. That is to say, we will not walke in that strait way which thou commaundest vs to walke in, but we will goe the broad way?

Isay. 5. 21.

Ioh. 21. 12

53 When the Phrygians first became Christians, the gouernor of the citie desired to

to be resolued by the Bishop (who was then about to baptize him) of this question: namely, whether those that shall be saued, or those that shall be damned, shall be greater number: The Bishop answered, that the greater number should be lost. And I (quoth the Gouernour) will doe as the most doe, and so refused his Baptisme. Many men at this day peraduenture will be ashamed openly to say thus as this Gouernour did, and yet in deeds proclaime it.

54 Wherefore the greater part of men shall be adiudged to euerlasting paines: fewe are chosen. Many goe the broad way: fewe there be that enter the strait gate: the which is not onely proued vnto vs by words, but also by many Types and Figures of the Scriptures.

55 God in that old world wherein Noah liued, entred into iudgement with mankind, and destroyed the euill and the wicked with the flood, but saued the good and godly. And how many were saued in that great multitude? A few (saith S. Peter) that is to say, eight soules, &c. Gen. 7. 1 Pet. 2. 5.

56 Furthermore, in the daies of Abraham, by another figure, he setteth before our eyes the small number of them that shall be saued: for when he destroyed Sodome and Gomorrah Gen. 19.

Gomorrah with Fire and Brimstone from heauen, he among so many people saued onely three.

57 Moreouer, in the time of Moses, God brought the people of Israell out of Ægypt, to plant them in the land of Promise, a land flowing with Milke and Honie: all which things happened to them in a figure, & were done to admonish vs vpon whom the ends of the world are come. How many were there thinke you of this people, which came out of Ægypt? Sixe hundred and three thousand, fiue hundred and fiftie, beside women and children, and old men. How many of this exceeding multitude entred into the Land of Promise? No more but Iosua and Caleb.

1 Cor. 10.

Num. 1.

Num. 26.

58 To conclude, what other thing was the Transfiguration of the Lord, in the Mount, but a most manifest figure of blessednesse? But a how many were admitted to this blessednesse? Onely fiue: Moses, Elias, Peter, Iames, and Iohn: to giue vs to vnderstand, not onely that they are few that shall be saued (because there are but few Christians, if they be compared with Ethnicks, Iewes, Sarazens, Heretikes, & such like: which without all doubt perish) but also because among Christians few shall be saued. Wherefore whosoeuer loueth Godtruly

Mat. 17. 7.

and

and his own soule, let him labour and striue to enter at the strait gate, during the time of his Pilgrimage here in this life.

CHAP. VI.

Concerning Repentance without delay.

IESVS the Sonne of Sirach, giueth vs a very profitable admonition to turne vnto God from sinne and wickednesse so speedily as possibly we can, in these words: Because thy sinne is forgiuen, be not without feare to heape sinne vpon sinne: And say not, The mercy of God is great, hee will forgiue my manifold sinnes: for mercy and wrath come from him, and his indignation commeth downe vpon sinners. Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed. Chap. 5.

Also Salomon to the same effect giueth vs most excellent counsell, saying: Remember now thy Creator in the dayes of thy youth, while

while the euill dayes come not, nor the yeares approach, wherein thou shalt say, I haue no pleasure in them. Hereunto agreeth the saying of Saint Augustine:

Age pœnitentiam dum sanus es: si sic agas, dico tibi quod securus es, quia pœnitentiam egisti eo tempore, quo peccare potuisti: that is, Repent thee while thou art in health: so doing, I say vnto thee, thou art vvithout danger, because thou hast repented, at what time thou mightest haue sinned.

2 Although these Diuine Testimonies might satisfie a Christian man, that their hope is vaine and full of perill, which defer their conuersion and repentance, albeit but for one houre: yet it shall be shewed by other reasons, that it may more plainely appeare, how needfull a thing it is for man with all speed to repent him.

3 There are foure principal causes, why a man cannot without great labor and difficulty forsake sin, and follow righteousnes. The first cause is a custome in sinning, the which being now made, as it were, another nature, can very hardly be ouercome. For as Mithridates vsed to eate poyson so long, that nature in the end could very well brook and digest it, and the people, called Cimmerij, are so well acquainted with darkenesse, wherein

wherein they liue continually, that they can not well endure the light: euen so, men that liue continually in sinne and wickednes, are so in vse therewith, as all things contrary vnto their custome, greatly offend them. By the which custome (as Augustine affirmeth) dishonest and filthy things seeme vnto them honest and pure. And as Houses & Lands, and other things by long continuance of time bring to him that holdeth them, a Plea of Prescription, and being so prescribed, cannot be recouered without a great priuiledge had from the Prince: euen so, sinnes and vices when they haue a long time by custome prescribed vnto themselues the minde of the sinner, men striue in vaine, except God the most mighty king by a singular priuiledge of his grace, do turne a stony heart into a fleshy heart. For, if sinne become as it were, the wife of our youth, we shall hardly leaue it. O how easie (saith S. Augustine) is the entrance into sinne, but the comming out very hard? Therefore *Obsta principijs*, kill sinne in the beginning: then shalt thou not sinne in Concupiscence, much lesse in practising of sinne, and lastly in delighting in sinne.

4 The other cause is the malice and watchfulnesse of the diuell, by which he holdeth 2 Tim. 2. 26.

deth fast his seruants and captiues. For he which committeth sin is the seruant of sin, and is held in captiuitie with the snares of the diuel (as the Apostle teacheth) euen at his will. The diuell is that strong armed man, which with great care & diligence standeth vpon his guard. And yet as S. Augustine saith, *Non tam fortis est sua fortitudine, quam nostra negligentia*, that is, He is not so strong by his owne strength, as by our negligence. And although his power be very great, yet he seeketh not so much by force to hurt vs, as by his subtil suggestions: for the which cause he did not aske leaue of our Sauiour Christ, that he might cast him down frō the pinnacle of the Temple, but sought rather to perswade Christ to cast himselfe downe headlong. The serpent (in like maner) sought not by force to cram Eue, but allured her to take it her selfe, that she might as it were with her owne knife cut her owne throat. The diuel will not breake open the doore vpon vs, but he must find it open & empty, swept and garnished, and then he will enter. And that he may thus make our selues ỳ instruments of our owne miserie and woe, he ceaseth not to tempt vs, neither day nor night: *That* (as Saint Gregory saith) *he may winne vs at the least wise by his tediousnesse.* When hee hath thus

Lu. 11. 21.

Mat. 4.

Gen. 3.

Mat. 12. 25.

thus brought vs to his lure, then his care is to hold vs still in his bondage: and for feare that wee should make conscience of sinne, and so turne to the Lord by repentance, he putteth a faire vizor ouer the vgly face of sinne: and so disguiseth her, that the proud person which exceedeth in apparrell, saith that his or her pride is cleanlines and decencie: the whoremonger and fornicator taketh his filthy life to be but the course of youth: the drunkard and riotous person perswadeth himselfe that his excesse is but good fellowship: the couetous person beleeueth that his couetousnesse is good husbandry: The idle person which spendeth his whole time in dice, cards, and such like, neglecting his vocation, flattereth himselfe that his time thus wickedly spent is honest recreation: where as if the diuell had not blinded them, so as they might see sin in her colours, she would seem such a deformed monster, as they would loath her for euer. For her eyes are full of Adultery: her eares very large and great, open to heare all vaine delights: her tongue swollen with lying and deceit: her throat is an open Sepulchre: her lips are boulstred vp with the poyson of Aspes: her hands are large to receiue bribes: her belly hath a timpany of surfeiting and gluttony: her backe is laden

Marke the diuels policy herein & beware: for many by this meanes are deceiued.

What a monster sinne is.

laden with idlenes: and yet her feet are swift to shed blood: with her heart she thinketh vpon nothing, but how to betray the innocent, and oppresse the widow and the fatherlesse: yea, from the very top of the head vnto the sole of the foot, she is full of botches and sores, and hath no whole part. What man will be coupled with this monster, who hath no other dowry and portion of her father the diuell but hell fire? Let him then that hath beene inchanted with her adulterous eyes, diuorce himselfe betimes from her company without delay: for delay is perilous. Her handmaid security, wil peraduenture flatter vs and say, It is yet too soone to depart, and so to craue further company: much like vnto Suetonius Tranquillus Crow, which in the Emperour Domitians dates, stood vpon the Capitoll, and said thus: All shal be well. It is the diuels voice, which saith, Cras, Cras, to morrow, hereafter: but God saith, *Hodie*, To day if ye will heare his voice harden not your hearts. If we harken to the diuels voice he wil serue vs as he serued Adam and Eue, and wil lay open our nakednesse and shame.

5 A third cause of our delayed repentance is the absence of the Holy-ghost from vs: for as the spirit of the Lord dwelling in our hearts, maketh the way of vertue easie and sweet,

swéete, insomuch that the Prophet Dauid saith, I haue as great delight in the vvay of thy commandements, as in all manner of riches: And againe, I haue run the way of thy commandements vvhen thou hast set my heart at liberty: Euen so contrariwise, the absence of the holy-ghost maketh the same way hard and vnpleasant. And as the light of the Sun chéereth vp mens spirits to go to their labour: euen so the Sun of righteousnesse shining in our hearts, with the bright beames of his grace, maketh vs to haue a delight in the way of his commandements. The first outward meanes of Pauls conuersion, was the great light which hee saw from heauen, then he was cast downe to the ground, and humbled: hee heareth a voyce, and acknowledgeth it to be Gods voyce, and then ariseth vp, and saith, *Quid fac iubes Domine?* What shall I do? It is the celestiall illumination that worketh our conuersion vnto God, and which frameth our hearts to his obedience. And therefore the Lord saith, by the mouth of the Prophet Ose thus to sinfull men: Woe vnto them when I shall depart away from them. And, by the Prophet Ieremie: Vnderstand and knovv vvhat a grieuous thing it is, that the Lord thy God hath forsaken thee.

Psal. 119.

Acts. 9. 6. Acts. 26. and 12.

Ose. 9. 12.

6 The laſt cauſe is, a certaine ſickeneſſe, and languiſhing of all the faculties of our ſoule: for the Apple is not ſo eat of wormes, nor the garment with mothes, as the powers of the ſoule are corrupted with ſins and wickednesſes, as the vnderſtanding is darkned, the iudgement dulled, and the wil depraued. Whereof it commeth that now to liue a holy and godly life, is a very hard & paineſull matter. Who ſeth not then, in what perill and errour they are, who putting off their repentance and converſion from day to day, doe thinke that the ſame which is now hard vnto them, they ſhall finde afterwards more eaſie, when all the cauſes of difficulty and hardnes are increaſed: When they haue increaſed the cauſes of their labour and difficulty, by adding ſins vnto ſins: and when an euill cuſtome hath taken more deepe rot, ſhall not the diuell then more fortifie his Caſtle, which is thy ſoule? ſhall not God which is thy light, depart further off from thee? ſhall not the powers of thy ſoule then, hauing receiued many woumds, be made more weake & inſufficient to goodnes? Beſide this, thou maiſt greatly hazard the loſſe of heauenly treaſures, by thy long delay: God hath thought vpon and loued vs from euerlaſting, and hath prepared for vs an

eternall

eternall reward: with what face then canst thou hold from God a little momentanie seruice, which owest vnto God all that thou art able to doe for euer?

7 God hath giuen vnto thee the life of his onely begotten Son, the which is of greater price then the life of all men, and of the Angels: and by what right and prerogatiue darest thou deny vnto him the Flower of thy youth, and to spend the same in other things then in the seruice of God, & to offer vnto him the dregs and rottennesse of olde age onely? Consider what the Prophet Malachy saith, If ye offer the Blind for sacrifice, is it not euill? And if ye offer the Lame and Sicke, is it not euill? Offer it now vnto thy Prince, will hee be content with thee, or accept thy person, saith the Lord of hosts? But cursed be the deceiuer, which hath in his flocke a Male, & voweth and sacrificeth vnto the Lord a corrupt thing. All that we haue & our selues wholly, are not sufficient to serue the Lord. Therefore let our youth be dedicated to his seruice as well as our age. Let vs serue him not onely in sicknesse, but also in health. Let vs turne vnto him, not onely when we are in affliction & vnder the crosse, but also in prosperitie: for forced holines is of no great account: Pharaos repentance, Mal. 1.

Festus trembling, and Iudas sorrow, auailed them nothing. S. Augustine, in his second booke of true and false repentance, speaking of that repentance which affliction wringeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou haue me speake my minde freely? I do neither say, nor will say, that hee shall be damned. But, saith hee, will ye put the matter out of doubt? Repent then whilst thou art in health: otherwise, whether a man doe safely depart out of this life, I my selfe am not sure. And the same Author in another place, saith thus: *Wilt thou repent thee when thou canst sinne no longer? Thy sins then haue forsaken thee, & not thou thy sinnes.*

8 Sin is common to all times & ages of mans life; yea, to fraile youth more then to olde age: which caused king Dauid to say, Remember not, O Lord, the sins of my youth. There is then at no time want of matter in vs for repentance: and yet our sins are much more then our sacrifices. Sin is common to all; but timely and speedy repentance to few.

9 But let the exhortation of our Sauiour moue vs, which he so oftentimes repeateth, Watch, Watch, because ye know not the day nor the houre. For I demaund of thee, whosoeuer thou be, which assurest thy selfe that after few yeares be past, thou wilt repent

Mat. 24. Mat. 13.

pent thee: who made thee an vndoubted promise (I will not say of yeeres or moneths) but of the Morrow, which is but one day? Nay, who can assure thee of one houre? and what greater folly and rashnesse can there be deuised, then for a Worme of the earth to determine any thing certaine, concerning the times & seasons which the Father hath set in his owne power? Art thou ignorant how many this vaine confidence hath deceiued, euen to this day?

10 But thou wilt say, The Lord is full of compassion & mercy, who hath made large promises to those that trust in him: who sent his Sonne into the world for mee, and therefore he will not suffer me to perish. O man, thou greatly deceiuest thy selfe. Truth it is, the promises of God are great, & greater then thou canst well consider. And yet they appertaine not to thee, if thou canst make no better vse of them. Thinke vpon that Prouerbe of Salomon, *Mel inuenisti?* Hast thou found Hony? Eat not too much. Hast thou the sweet & most comfortable promises of God in the Gospel? vse them to thy comfort, yet presume not thereby to liue securely in sin. For, Iacob must change his garments before he can obtaine a blessing? And Hester must decke her selfe when she com- Gen. 27. Hest. 2.

meth into the presence of the King. That is to say, we must put off the garment of sinne by speedy repentance, & we must be clothed with vertue and godlinesse (as Pilgrims with scrip and staffe) for celestiall glory.

CHAP. VII.

Of the remission of our sins by Christ: and of our loue to our Brethren.

AMong manifolde things which do set forth the wonderful power and exceeding mercy of God, there is nothing that doth so much expresse the same, as doth the great mysterie of the Incarnation and Passion of Iesus Christ, whereby we haue free pardon and remission of all our sinnes, and that benediction whereof the Prophet speaketh, saying: Blessed are they vvhose sinnes are couered, and vvhose iniquities are forgiuen. Psal. 32.

2 Wonderfull was the Wisedome of God in the redemption of mankinde, from the thraldome of sin, death, and hell; in that he hath made Mercy and Truth, Righteousnesse

ouſneſſe and Peace, to be conioyned in one.

3 The firſt Adam ſinned to damnation: from the which neither he nor his poſterity could deliuer themſelues. God neuertheleſſe will not haue Adam and his poſterity vterly to periſh: and therefore in vnſpeakable mercy, he deuiſed the meane, that this his iuſtice and righteouſneſſe might be ſatiſfied, and yet man ſaued. No Saint, nor Patriarch, nor any other, were he neuer ſo holy which came out of the loynes of Adam, was able to make ſatiſfaction to God, for that firſt tranſgreſſion. No Angell nor Archangell in heauen was fit to take this great taſke in hand: becauſe man had ſinned, iuſtice required that man likewiſe ſhould make ſatiſfaction.

4 Behold here then, the infinite loue and mercy of God, who for mans redemption ſent his Sonne from Heauen, ſo farre to be abaſed, as to take vpon him our fleſh, conceiued in the wombe of the holy Virgin Mary by the Holy-ghoſt: that ſo of God and man, he might be Emmanuell, that is, one Chriſt, in whom Mercy and Truth are met together, Righteouſneſſe and peace haue kiſſed each other. Phil. 2. Luk. 2.

5 Of this great worke of wonder, wherein God hath thus conioyned his mercies

and his Iuſtice, the Prophet long before
Eſay.9. prophecied thus: Vnto vs a childe is borne,
and vnto vs a Son is giuen, and the gouern-
ment is vpon his ſhoulder: and he ſhall cal his
name wonderful, counſeller, the mighty God
the euerlaſting Father, the Prince of peace.

6 This Child our Emmanuel, and Ieſus,
the Lords Chriſt, approued himſelfe won-
derful in perſon, and in all his workes: *Three*
things (ſaith S. Bernard) *are ſingularly won-*
derfull, and wonderfully ſingular: that the God-
head and the Manhood ſhould be vnited in one
perſon, that one ſhould be both a Virgin and a
Mother: that faith ſhould dwell in the heart of
man; things in nature and reaſon ſo contrary.

7 This wonderful Chriſt, is not to be com-
prehended with corporal eies alone, & with a
carnall heart, but alſo with the eies of a liue-
ly faith, whereby we haue remiſſion of ſins.
For God ſo loued the world, that he gaue his
Iohn.3. only begotten ſon, that all that beleeue in him
ſhould not periſh, but haue euerlaſting life.

8 He then that will be ſaued muſt come
to him. Whoſoeuer will come to the father,
muſt come by him, who not onely is the
way to life, but is both the way and life. For
as there was no corne to be had in Ægypt,
but onely by the hands of Ioſeph, who af-
ter long affliction was ſo highly exalted: ſo

there

there is no grace, no life, no remission, no Holy-ghost now to be looked for, but at the hands of that crucified Ioseph: he is the Brazen Serpent, which only healeth the infernal Serpents woundes: he is the holy Temple, where onely God is to be worshipped, & no where else: without him there is no hearing God, no helping God, no God for vs at all.

9 Onely the faith which is effectuall and auaileable to iustifie vs before God, is that, whose obiect is the body and passion of Christ Iesus crucified, & whose fruits are the workes of Charity. Therefore (saith the Apostle) by faith commeth the inheritance as after grace, because the promise might be firme and sure to all the seed. Rom.4. Act.16.

10 The meanes to haue this faith, is the word of God preached: that hearing it, we may beleeue it to be the word of life. For so it is also manifest in the Acts of the Apostles where he said While *Peter* yet spake, the holy Ghost fell downe vpon them which heard him. And Paul to the Romanes saith, Faith commeth by hearing. So as the Church preaching continually the word of God by her ministers, and offering reconciliation by Christ, giueth remission of sins, in that by the outward ministerie it pronounceth the same out of the word of the Scripture: by the Act.10.44. Act 4.4. Ro.10.17.

which

which, through attentiue eares (as through a Conduit) both the grace and spirit of Christ doe flow in, euen into our hearts.

11 As the word soundeth, and is heard in the voyce: so in a visible and euident signe the Sacraments doe speake, vnto the which we giuing credit, obtaine in very deed that which they promise and signifie. So that, how often soeuer we heare the word, or receiue the Sacraments in faith, remission of sinnes is assured vnto vs: whereby no small faith is inwardly wrought in vs.

12 Thus then we see, that remission of sinnes, is openly published by Proclamation, ratified by promise, confirmed by will and testament, stablished in blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sins.

13 The second meane, is charity in vs, in pardoning & forgiuing the offences and trespasses of our brethren against vs; by which we haue a promise from the Lord of greater fauour from him to vs: namely, pardon of our trespasses and sins. Forgiue (saith our Sauiour Christ) and ye shall be forgiuen. Whereby it appeareth that we cannot haue remission of our sinnes at the hand of God, except we shall first forgiue. For God is so well pleased with this charitable duetie of forgiuing

Luk. 6.

forgiuing iniuries, and imbracing mutuall loue, that he reiecteth & despiseth the praiers, the gifts, the sacrifices, the repentance, & all other workes of those which are not reconciled. Goe first (saith he) & be reconciled to thy brother, & then come and offer thy gift. Mat. 5.

14 The Law of Nature also requireth this, to shew our selues such towards others as we desire others to be towards vs. How impudent then must he needs be, which craueth at the hands of God forgiuenesse of his offence, when as he himselfe carryeth a hatefull & reuenging minde towards his neighbor? Iustice also requireth this, that he which will haue God to be his helper, should in like manner be ready to help his neighbour: and that he which will haue an acquittance from God of his debts, must at the same time giue to his neighbour an acquittance of his debts. Mat. 18. For, discharging our brother of one hundred pence, we are sure to be discharged of one thousand talents, which euery man doth owe: this might sufficiently perswade vs to be ready & willing to forgiue, because we offend God daily, yet he forgiueth & spareth vs. Salomon saith, It is an honor vnto God to be merciful: so it is mans honor also.

15 Pythagoras being asked, how men might best seeme to be Gods: answered, By being

being mercifull. And therefore it is ſaid, *Homo homini Deus*, that is, One man is a God to another. Whereby is intended, that as God is the author, & giuer of all good things vnto men; ſo in like manner ſhould man be to man a louer, a Benefactor, & a continuall friend: but the contrary is rather verified in many of vs; *Homo homini Demon*: that is, One man is a diuell to another: for ſome vpõ a very light diſpleaſure, are ſtraightway *Toti infermento*, puft vp with ỹ leauen of malice & reuenge. If his neighbour do damnifie him but the value of two pence, he will prouide a conſerue of Weſtminſter-hall wormewood for him out of hand. And then if he doe not, if he ſay not, or looke not according to his fantaſie, he is by and by a debtor or offender.

16 But they which haue the greateſt iniuries done vnto them, ought to be alwayes prepared and ready to forgiue, according as we are taught in the ſcriptures: Haue thou patience with him that humbleth himſelfe, and keep not mercy from him. Our ſauiour Chriſt commandeth vs to forgiue our brother that offendeth, ſeauenty times ſeauen times: and which is more, to loue our very enemies. Alſo the Apoſtle Paul doth not only exhort vs to loue our enemies, but alſo if they be hungry to feede them, and if they

Eccleſ. 29.

thirſt

thirſt, to giue them drinke, Rom. 12.

17 Yet ſuch is the corruption of our Nature, that there is nothing that we can more hardly digeſt, then the forgiuing of iniuries. For the which cauſe let vs vnderſtand and know, that by how much this forgiuenelle which God requireth, is hard vnto vs, by ſo much it is a greater argment vnto men, that they are the ſonnes of God, which doe eaſily forgiue and forget iniuries, and with their heart loue their enemies. For herein they doe ſhew forth a certaine likenelle vnto God their Father: who loued vs, as the Apoſtle ſaith, when we were his enemies, and reconciled vs vnto himſelfe, being redeemed by the death of his onely Sonne, from eternall damnation. Pray (ſayth our Sauiour Chriſt) for them that perſecute you, and ſay all manner of euill ſayings againſt you: that ye may be the children of your Father in heauen, who ſuffereth his Sunne to ſhine vpon the iuſt and vpon the vniuſt. Mat. 5.

18 The example alſo of our Sauiour Chriſt maketh this matter yet more manifeſt: the which we ought alwayes to haue before our eyes. For he hauing not ſo much as any ſuſpition of ſin, yet being buffeted, ſpet vpon, whipped, blaſphemed, crowned with thornes, & nayled to the croſſe, prayed thus

Luke 23. thus for his enemies: Father forgiue them, for they wot not what they doe.

19 There are many other most weighty reasons, which the Fathers haue vsed, to suppresse their frowardnes which are most obstinate and wilfully bent to reuenge. One is, to giue him to vnderstand that hath the iniurie done vnto him, that the same is not the principall cause of the iniurie, which he desireth to reuenge: for all those things whatsoeuer, which we suffer in this life doe come from the Lord, who is the author and fountaine of all righteousnesse & mercy. For God doth correct and chastise vs as his sons, wherein he vseth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But euery man may most wickedly hurt himselfe and defile his owne minde with hatred and enuy. These things, that most rare man Iob vnderstood, who being vexed of the Sabeans, Caldeans, and the diuell himselfe, vseth these words: The Lord gaue, and the Lord hath taken. Thus Ioseph forgaue the iniuries which his brethren did vnto him. Thus Dauid bare patiently the iniuries which Shemei did vnto him. It is great magnanimity in a man, when hee hath receiued a wound, not to feele or regard the harme.

Iob 1.21.

Gen. 47.

2 Sam. 19.

20 A second reason is, that they which doe not forgiue, shall not be forgiuen of the Lord. For, he that hateth his brother (as S. Iohn saith) abideth in death. And Sirach saith, he that seeketh vengeance shall finde vengeance of the Lord. Ioh.3. Eccle.28.

21 The third reason comprehendeth those incommodities, into the which we then fall, when we will not forgiue the iniuries that are done vnto vs. For it is most certaine, that hatred is not onely a grieuous sinne in it selfe, but also by continuance it sticketh more fast in our minds, and is made greater. In so much that the man which fostereth hatred in minde, and desireth reuenge with hope to preuaile against his enemie at the last, is so continually troubled day & night, that he can neuer put that wicked cogitation out of his minde, whereby oft times it commeth to passe, that the malitious man will sooner goe downe into hell, then be brought to forgiue, and with his whole heart to remit the iniury. Wherefore hatred is rightly compared to a woond, wherein the head of the dart or arrow remaineth fast stil.

22 There are many other inconueniences and sinnes, which are fast linked to this sinne of hatred: therefore S. Iohn saith, He which hateth his brother is in darkenesse.

and

and vvalketh in darknes, and knoweth not
Matth. 5. whither he goeth, because the darknesse hath blinded his eyes. Therefore of necessitie he cannot but stumble and fall. For how is it possible, that a man should allow or like eyther of his words or deeds, whom he hateth? Hereof therefore come rash iudgements, wrath, enuy, slanderings, reproachfull raylings, and many such like: euery one of the which bring men in danger of hell fire, whereof he is guiltie (as appeareth by the testimony of Christ) which saith, but so much, as Thou foole. What then doth continuall hatred, and bache-biting raylers, and slaunderers deserue?

23 Let vs therefore follow the counsel and admonition of Iesus Christ (as we tender the remission of our sinnes) Forgiue and ye shalbe forgiuen. For as Tertullian saith most comfortably, *Si apud Deum deposuerit iniuriam, ipse vltor est: si damnum, restitutor est: si dolorem, medicus est: si mortem, resuscitator est.* That is to say, If thou lay downe the injury that is done vnto thee, before Gods tribunall seat, he is thy reuenger: if thy losse, he is thy restorer: if thy griefe, he is thy Physitian: if thy death, he is thy resurrection and thy life.

Coloss 3. Now therefore, as Gods Elect, put on the bowels of mercy, kindnesse, humblenesse of

of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any haue a quarrell to another, as Christ forgaue euen so doe ye. So shalt thou peaceably proceed in thy Pilgrimage.

CHAP. VIII.

Concerning Blessednesse and Felicitie.

IT is written in the 91. Psalme, There shall no euill happen vnto thee: neither shall any Plague come nigh thy dwelling. These words of the Prophet Dauid may beare a two-fold interpretation. First, that they which are here in this life vnder the protection of the Almighty are free from all euill. Secondly, they containe a prophetical promise concerning the life to come. And when we be in that heauenly Tabernacle, of the which it is said in another place, O Lord of Hostes how amiable are thy Tabernacles? My soule longeth, yea, and fainteth for the Courts of the Lord! And the Lord in the Gospell saith: I say vnto you, make you friends of the vnrighteous Mam-

Psal. 54.

Luk. 16. 9.

Mammon; that when ye want they may receiue you into euerlasting habitations. And the Authour of the Epistle to the Hebrewes
Heb.9.9. saith; Christ being an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is, not of this building, neyther by the blood of Goates and Calues: but by his owne bloud entred he in once into the holy place, and obtained eternall redemption for vs. Also Saint Iohn in his Apocalips, Behold the
Apoc.21. Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be their God with them. And God shall vvipe away all teares from their eyes, and there shall be no more death, neyther sorrow, neyther crying, neither shall there be any more paine: for the first things are passed. When I say we be in this heauenly Tabernacle, then shall no euill happen vnto vs, neyther shall any plague come nigh our dwelling. O most blessed Tabernacle! O most safe refuge! O region most resplendent and glorious! All thy Inhabitants weare crownes of glorie, sit in thrones of maiestie, liue in life eternall, and possesse a paradise of infinit pleasures: *Which, as Saint Bernard saith, are so many, that they cannot be numbred: of such eternitie that*

that they are without all end: ſo precious, as they cannot be eſtimated: and ſo great, as they cannot be meaſured. For which cauſe the Apoſtle ſayth, Neither eye hath ſeene, nor eare heard, nor the heart of man conceiued, what things God hath prepared for thoſe that loue him. And Chriſt ſaith: No man knoweth it, but hee that enioyeth it. 1 Cor. 2. Apoc. 2.

2 Yet notwithſtanding, as it is reported that a ſkilfull Geometrician, finding the length of Hercules foot vpon the Hil Olympus, made a portraiture of his whole body by that one part: Euen ſo by thoſe demonſtrations which in Gods word are found, wee may make a coniecture of this tabernacle, and the felicitie of the ſame, although wee cannot expreſſe the full perfection thereof.

3 We haue therefore a moſt comfortable deſcription of this tabernacle, in the 21. and 22. Chapters of S. Iohns Reuelation, comparing it vnto a Citie which is made of pure golde, with a great and high wall of the pretious ſtone called Iaſpis. The wall whereof had alſo twelue foundations, made of twelue diſtinct pretious ſtones, which he there nameth: alſo twelue gates made of twelue rich ſtones, called Margarites, and euery gate was an entire Margarite. The ſtreetes of the Citie were paued with gold,

enterlayed also with pearles and pretious stones. The light of the Citie was the clearnesse and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceeded a riuer of water as cleare as Christal to refresh the Citie: and on both sides of the bankes, there grew the tree of life, giuing out perpetuall and continuall fruit: there was no night in that Citie, nor any defiled thing entred there, but they (saith he) which are within shall raigne for euer and euer.

4 By this description, wherein S. Iohn vseth such words as he could, and not as he would, he giueth vs to vnderstand that the greatnesse of the Felicitie prepared for vs in Heauen, is such, that (as I noted before) we may very well thinke with Saint Paul, that no tongue of man is able to declare it, nor heart to imagine it.

5 This Citie or Tabernacle shal in ampleneſſe and in beautie, be farre beyond the reach of mans reason to comprehend. Yet the greatnes and ampleneſſe, may partly be conceiued by the view of the starres. For if the least of them be of such greatnes, as all the Princes of the world haue not within their power so much compasse and space, and yet an innumerable multitude of stars haue place in the firmament, where there remaineth

neth still rome and space for many moe: how great then is the ampleues & capacitie of heauen it selfe? The which mooueth such cause to the Prophet Baruch to cry out and say: O Israel, how great is the house of God, and how large is the place of his possession! Bar.3.24.

6 And now what shall we say of the beautie, delicacie, & glory of Paradise? This our earthly world, which is as it were in comparison of that, no other but a stable of beasts, a place of exile, & a vale of miseries & teares: if this be so decked & garnished by the great and most skilfull worke-master, that it seemeth not to be a stable of beasts, but a garden of delight and pleasures: the firmament adorned with so many starres, like golden knops, the earth paued with sweet smelling hearbs, and glorious flowers, decked with flourishing trees and greene woods: watered with seas, & riuers: replenished with great maiesty of Cities & townes: garnished with all maner of fruits and spices: and furnished with all liuing creatures, beasts, fowles, and fishes, seruing for mans necessary vse & pleasure: If I say, this frame of the world be made so glorious for man, which is but a seruant, and also for so smal a time, in respect of the eternitie to come: what then shall we imagine that the Habitation prepared for

the eternitie, and the kings Palace it selfe shall be: Surely, no lesse then the power & wisdome of the maker (who is omnipotent and wisdome it selfe) could make and finish.

7 But the chiefe praise of a Citie consisteth in this, to haue many Citizens which are noble, peaceable, and quiet: the which are to be found in most excellent manner in the celesticall Ierusalem. For, if we consider the holy Angels, doth not Iob say, Can his souldiers be numbred? And the Prophet Daniel saith: A hundred thousand ministred vnto him: and tenne thousand thousands stood before him. And if we consider the number of holy men that shal be there, then hearken to the words of S. Iohn in the Reuelation: I beheld, and loe, a great multitude, which no man could number, of all Nations, and kindreds, and people, and tongues, stood before the throne, and before the Lambe, cloathed with white long robes and palmes in their hands. And this multitude shall not be confused, but passing well ordered.

Iob 25.3. Dan. 7.10. Apoc. 7.9.

8 As touching the Nobilitie of these heauenly Citizens, what shall we say, when as they be triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselues, and inhabitants of the kingdome of heauen: For out of all people, kindreds,

dreds, tongues, and Nations: out of all Kingdomes and Prouinces of the whole world, and out of all men which are, haue beene, and shall be, the chiefe Nobility and very flower shall be chosen out.

9 As for tranquility, peace and agreement of minds, how great they shall be in that place, the very name of that Citie declareth. For it is not without cause called Ierusalem, that is, a vision of peace. So that there shall be no place for pride, which is wont to make the Superiors contemne their Inferiors: neither for enuy, which setteth also the Inferiors against their Superiors: but charity and loue shall rule and raigne euery where: which maketh a particular good, common to all: and the good of all, common to euery one. Where there shall be one body, and one soule, and one God, which is all in all.

10 Whereof I pray you commeth it, that one citizen loueth his fellow citizen more then a forraner: and the brother his brother more then a stranger: and the head the foot of the same body more then the eye of another? Forsooth, because they be Citizens together of one Citie, brethren of one house, and members of one body which haue meat, drinke, and cloth together. How great conniunction then shall there be? how great loue

among all the blessed, to whom one and the same God shall be a Countrey, a Palace, a Life, meate, drinke, cloth, and all in all. If the friendship of two discreet honest men be so sweet, that one said, they seeme to take away the Sunne from the world, which take away friendship: how sweet and pleasant a thing shall it be to liue and conuerse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saints? And what a spectacle will it be, to behold such a multitude shining in so perfect brightnesse at one sight? One Angell is much more glorious to behold, then al that we can now see with our bodily eyes: what a thing then will it be to behold the whole Host of Angels, & to vnderstand all their Offices, Functions, glory and blessednesse?

11 But that we may yet haue a more particular consideration of this matter, we shall vnderstand that the glory which wee shall haue in this heauenly Ierusalem, is of two parts: the one belonging to the soule, the other belonging to the body. That which belongeth to the body, consists in the change and glorification of our flesh after the generall resurrection: that is to say, whereby this corrupted bodie of ours shall put on incorruption, and of mortall become immortall.

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All this flesh (I say) of ours, which now so burdeneth and grieueth the soule, which is now subiect to so many chances, vexed with so many sicknesses, infected with so many corruptions, oppressed with so many crossed & vexations, shall be freed from all these, and made perfect, to endure for euer with the soule, without any alteration: for it shall be deliuered from all the infirmities, diseases, paines, troubles & incumbrances of this life: and in stead therof it shal haue a most perfect and glorious estate, which shall neuer fade and decay more. And then (saith Christ) they shall shine as the Sunne in the kingdome of their Father. And if one Sunne can lighten and fill the whole world with brightnesse: if the maiesty and glory of his beames be such and so great, that some Ethnicks doe worship him for God: and if he haue been called of the ancients, the father of gladnesse, the eye of the world, and the fountaine of light: what shall so many glorified bodies of the elected be? Surely, they shall be so many Sons so many Lamps, and so many shining lights to lighten the heauenly Ierusalem. Matth. 13.

12 Now, to say somewhat concerning the soule, as the principall part of man: We must vnderstand, that although there be many things which make vs happy, yet they

they all are no where else to be found but in God. For then at the last we shall be happie and blessed, when we shall be like vnto God, who by nature is blessed. And we shall be like vnto God, when we shall see him as he is: As the Euangelist S. Iohn testifieth, saying: Dearely beloued we are now the Sonnes of God; and it hath not yet appeared what we shall be: and we know that when he shall appeare, we shall be like him: for we shal see him as he is. S. Paul also putteth our felicity in seeing Gods face. And therefore S. Augustine saith, *This onely sight of God is our happinesse.*

1 Ioh. 3.

1 Cor. 13

13 For as God is herof blessed, because he seeth & beholdeth himself, because he is the first & the chiefe truth: euen so we also shalbe blessed and like vnto God, according to our measure: namely, when we shal behold & see him as he is, the first & most principall truth.

14 Furthermore, if the Moone & Starrs do receiue their light, and are made like to the Sun, when they are opposite vnto him, and do after a sort behold him: how much more shall the pure mindes of the blessed, receiue the diuine light, and be made like vnto God, when as they shall no more in a glasse & darke speech, but face to face, behold the vncreated Sun and light of righteousnesse

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15 O what ioy shall it be, when at one viewe wee behold the most high and hidden mysterie of the inseparable Trinity, & of the loue of God therein towards vs: and when we shall see all things whatsoeuer, in God: for what shall not he see, who seeth him that seeth all things. Then shall mans mind haue perpetuall rest & peace: neither shall it desire any further vnderstanding, when he hath all before his eies that may be vnderstood. Then shall mans will be quiet, when he enioyeth that felicitie, wherein all other good things, as in the fountaine and Ocean of all happines are contained. Then shall faith haue her perfect worke: hope shal enioy that which she long desired, but Charity shal abide for euer. Then shall be sung continuall prayses vnto the Lambe: and that song, although it be alwayes sung, yet shall it euer be new.

16 Therefore our true & onely blessednes consisteth in the sight of God, as our Lord Christ hath testified; Blessed are the pure in heart, for they shal see God. This is life euerlasting, that men know thee the onely true God: and Iesus Christ whom thou hast sent. Mat. 5. Iohn 17.

17 This blessednes, though it be but one simple thing, yet hath it riches, power and pleasure. In this world no man is rich, no man is satisfied: for the hart of man is greater

ter then all the world can content. But in that most blessed life, the soules of the blessed shal be rich & satisfied with God, whom they shall possesse. This abundance of all things the Lord promised, saying, Good measure and running ouer, and pressed downe shall men giue into your bosomes. And in another place: Verely, verely, I say vnto you, he shall make him ruler ouer all his substance.

Luke 6.

Mat. 24.

18 The blessed soules also shal haue their honor and power. For if they shall be Princes, if Kings, if the Sonnes of God, and petty Gods, and if they shall sit in Gods throne: how can it be but that they shall be most mighty and glorious? For thus saith God in the Reuelation of S. Iohn: To him that ouercommeth, will I grant to sit vvith mee in my throne, euen as I ouercame and sit with my Father in his Throne. O incredible glory! what labors and sorrowes will not they forget which shall be inuested into Gods throne, and haue palmes of victory put into their hands, and Crownes set vpon their heads by Gods owne hands, before all the Princes of heauen? Therefore the Apostle Paul most truly cryeth out, saying: The afflictions of this life are nothing in comparison of the glory that shall be shewed vnto vs. And againe: Our tribulation which

Apoc. 3.

Rom. 8.

2 Cor. 4.

is

is momentanie and light, prepareth an exceeding waight of glory vnto vs, &c.

19 The ioy and pleasure that the soules of the blessed shal haue, cannot be expressed, especially when soule and body shall be vnited againe in the resurrection. O ioy aboue all ioyes! surmounting all ioyes, and without the which there is no ioy; when shall I enter into thee (saith S. Augustine) when shall I enioy thee, to see my God that dwelleth in thee? O euerlasting kingdome: O kingdome of all eternities: O light without end: O peace of God that passeth all vnderstanding, in which the soules of Saints doe rest with thee, and euerlasting ioy is vpon their heads: they possesse ioy and gladnesse and all paine & sorrow is fled from them: O how glorious a kingdome is thine O Lord! wherein all Saints doe raigne with thee, adorned with light as with apparell, and hauing crownes of pretious stones vpon their heads. O kingdome of euerlasting blisse, where thou, O Lord, the hope of all Saints art, and the Diademe of their perpetual glory, reioycing them on euery side, with thy blessed sight. In this kingdom of thine there is infinitie ioy and mirth, without sadnesse: health without sorrow: life without labour: light without darkenesse: felicitie without ceasing:

35. Soliloquiorum.

ceasing: all goodnes without any euil; where youth flourisheth, that neuer waxeth old: life that knoweth no ende: beautie that neuer fadeth: loue that neuer vanisheth: health that neuer diminisheth: ioy that neuer endeth; where sorrow is neuer felt: complaint neuer heard: matter of sadnesse is neuer seene: nor euill successe is euer feared: because they possesse thee, O Lord: which art the perfection of their felicitie.

20 Let vs enter into these godly meditations, with this holy man: let vs not neglect so great Felicitie for the loue of transitorie things, which are meere vanity. Why do we so earnestly labor for things of no moment, and haue that most happy and blessed life offered vnto vs, wherein al felicity consisteth? Thebrotus, when he had read the Booke of Plato, of the immortalitie of the soule, was so moued therewith, that immediately he cast downe himselfe headlong from a high wall. Shall Platoes heathen Philosophie so much preuaile with an Ethnicke, which had no feeling of this Felicitie, that in hope of immortalitie hee bereft himselfe of life: and shall not the sweet & most comfortable promises of ỹ Gospel much more perswade vs (which haue the true knowledge of Christ and his heauenly kingdom) to forsake these vanities

and

and delights & pleasures of the world: Remember often that worthy sentence: *Hoc momentum, vnde pendet æternitas*: that is, This life is a moment of time, whereof all eternity of death or life to come dependeth. If it be a moment, the ioyes thereof must needs be momentany: and miserable is that ioy which hath an end: But the ioyes of Heauen are so perfect, that nothing can be added to them nor taken away from them, and therefore perpetuall. This therefore is the most happie and blessed place to build & set vp a Tabernacle: where no manner of euill shal happen vnto vs, nor any Plague come nere vs. Therefore stand fast in this station, against all temptation: so shalt thou the more cheerefully shake off all carnal burthens, and recreate thy selfe in this painefull Pilgrimage.

CHAP. IX.

Concerning the liberty of Gods Children.

LIberty is a thing very pleasant and delectable, and more wished-for then any thing in the world: insomuch that

that we by experience see, that not onely men, but also beasts doe greatly desire liberty, and doe preferre it before all other things. The little Birds, whether it be that of Canary, or the Nightingale, with whose sweet tunes men are delighted, being shut in Cages are serued most daintily, without their wonted labour to seeke their foode: and yet for all this, so great is the loue of liberty, that many times they will neyther sing nor eate, being sullen and full of sorrow; and if they can they will gladly escape out of their Cage: more desiring to get their liuing with labour, and in the cold ayre, then to be kept captiue in Palaces, with the delights of Kings. If this desire be in beasts and Birds, which are deuoid of reason, what great account ought man to make of liberty, who alone should be freed, and yet neuertheless is oftentimes compelled to serue most cruell Masters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty is that which we haue by regeneration, by which we haue the participation of the Spirit of Christ, through the which we are freed from the tyranny and inuasion of sinne, and our mindes prepared vnto good workes: by the power whereof the Apostle

Paul

Paul saith thus: I can do all things through him that strengthneth me. And againe, it is God that worketh in you both the will, and also the deed. Wherefore our Sauiour Christ saith: If the Sonne make you free, then are you free indeed. Phil. 4. Phil. 2. Iohn 8.

3 And although all corruptions of the affections of mans minde, be not taken away: yet it is so maimed and weakned by the power of the Holy-ghost, that it is not able as afore, to hinder the making of a right choise: and this is the true freedome and liberty which we haue by our regeneration. Of this liberty S. Augustine speaketh thus: *A good man is euer Seruant, but is alway Lord of all things, howsoeuer he seemeth to be in seruitude and bondage. And contrariwise a wicked man, although he seeme to be free, yet is he a seruant, and that not of one man alone, but: he serueth so many Masters as he hath sinnes.* *Aug. ſt in sententijs ſuis, ſententia. 53.*

4 Then that is a false liberty, which maketh the body onely free, and leaueth the minde subiect to sinne and wickednesse, most miserably to serue them. For I am perswaded, that neither Alexander, nor Cæsar were free, although they commanded the whole world, so long as they most filthily serued their sins. Neither can I say that Peter and Paul were seruants being imprisoned, and

kept in chaines and bonds: when as notwithstanding in minde, they went freely throughout the world, and by their letters, as by a Kings Letters Patents, deliuered & set at liberty daily an infinite sort of men. For as man differeth from brute beasts, not so much in the members of his body, as in the vertues of the minde: euen so, not the liberty of the bodie, but the libertie of the minde is the true liberty, and alone is to be called mans liberty. Of the which freedome and bondage, Christ speaketh thus: Euery one that doth sin is the seruant of sin: and if the Son shall make you free, then are you free indeed. And the Apostle Paul in like manner saith: Know ye not that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey; whether it be of sin vnto death, or of obedience vnto Righteousnesse? when ye were the seruants of sinne, ye were free from Righteousnesse.

Ioh. 8.

Rom. 6.

5 To restore vs vnto this freedome and liberty, from the intolerable bondage, & most cruell tyranny of sinne, from the horrible wages and reward thereof, which is death, our Sauiour Christ hath taken vpon him, and vndergone that which is vnspeakable.

6 What Orator is able sufficiently to vnfold and declare the tyranny of sinne and con-

concupiſcence? Firſt of all, do but conſider what a cruell tyranny the ſin of whoredome exerciſeth vpon thoſe that are in bondage thereunto. And ſée what an adulterous woman will doe, to ſatiſfie and fulfill the command of this Tyrant. Shee knoweth very well, that if her husband happely take her in her wickednesſe, ſhe ſhall without all doubt be vtterly vndone: ſhe ſhall beſide the loſſe of her good name, riches, friends, credite with her Parents, Children, and Kindred) loſe (which is more) her ſoule, and whatſoeuer is both good in this world, and in the world to come, and ſhall leaue behinde her perpetuall matter of ſorrow and griefe: and yet for all this, ſo great is the force of her affection, and the tyranny of this wickednes ſo inſatiable, that this miſerable woman is conſtrained to incur all theſe perils though very fearefull & euident, and to deuoure all troubles, ſo that ſhe may ſerue her vncleane luſt. What tyrant hath béene euer heard of ſo cruell, that would haue his Captiues to obey and ſerue him with ſo great perill and detriment?

7 Yea, this and the like wickednesſes at this day do ſwallow men vp, and ſo deuoure their whole time, that they ſuffer them to do, to ſay, to thinke, and to dreame vpon no-

thing else. Wine and women (saith Sirach) make wise men runnagates: Because men being made drunken with the loue of carnall pleasures, are no lesse witlesse to do all other things, and so farre from reason and iudgement, as if they had quaffed vp an exceeding quantity of most strong wine. For, Reason (which the Fathers call, *Noctilucam cerebri*, the braines Glo-worme) being once extinguished, what are wee better then beasts? Therefore such men, neither the feare of God, neither the pricke of conscience, neither death, neither iudgement, neither Paradise, neither Hell, nor any other thing, will call backe to a better life. And the more secure they are, the more busily they endeuour and apply themselues to all manner of wickednesse. And they doe constraine not onely the members of their body, but also their minde and vnderstanding (which by nature is the Lady and most noble part of man) to watch day and night, and to labour to finde out the meanes and the way how to satisfie the lustes of the flesh, how to endite songs, and sonnets of loue, full of wantonnesse and deceit: how to decke and set out themselues with fine apparrell, with sweete smells, with dances, and other like allurements. The which to doe, is no better

ter, then to wrest the heauenly light of the minde, which was made to behold God, to the obedience of a most wicked bond-slaue, and to make the minde being withdrawne from heauenly exercises, to be subiect vnto the appetites of a most abiect handmaid.

8 Therefore whoredome is a great and intolerable tyranny ouer the minde of man: And no lesse is that tyranny of Ambition. For behold and see what a heauy yoke ambition layeth vpon his Bond-men, commaunding them that all their words and works be wholly imployed as nets & snares to get the common praise and fame of men: and it compelleth them also to creepe as it were vpon the ground, and to flye through the ayre. For man at the commandement of ambition, seeketh to climbe higher then all men, to be subiect to none, to rule all men: and yet sometime when occasion serueth, he prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and deuided in himselfe, outwardly preferreth Humility, and in heart Pride.

9 Furthermore, the Lawes of this most cruell tyrant are such, that if a man doe receiue a little reproch or detriment, either by right or by wrong, he thinketh that he is vt-

terly disgraced, if he doe not presently reuenge it: and if by no other meanes, then to prouoke his enemie to some single combat: and so rather to lose his soule and body, then to hazard the least part of his dignitie.

10 I omit the tyranny of Couetousnesse, and of other vices which are innumerable: affirming with the Prophet Dauid, that all the Seruants of sin do sit in darkenes, and in shadow of death, fast bound in misery, and iron. For, what greater blindnesse can bee imagined then that man should not know himselfe, that hee should not know God, that hee should not know wherefore hee liueth, and seeth not his bonds, his miseries, his perils and his harmes?

11 And what greater miserie can there bee, then that miserable man should haue an infinite sort of desires, as it were an infinite sort of mouthes and stomacks, which alwayes barke, alwayes craue, alwayes hunger, and is not able to satisfie and fill so much as one of them?

12 But now let vs see, what reward sin giueth vnto her seruants, for so great labors. Let vs hearken to the Apostle, and he will tell vs: The wages of sin (saith hee) is death, that is to say, both the first and the second death. For, as a Cockatrice is to the Eyes:

Eyes: a dead carkasse to the Nose: and gaule to the Taste: the same and more, is sinne to the soule of man.

13 Therefore let the bond-slaues of sin and wickednes goe and serue their masters: let them run into all dangers: let them not spare for cost or labours: let them watch day and night, least peraduenture they be beguiled of so great a stipend. O soules which for the wages of eternall death, will willingly beare so heauy a yoke; when as with much lesse labour ye might serue righteousnesse, who rewardeth her seruants with eternall life in the kingdome of Heauen. Wicked men labour, and good men labour also: both suffer, both sweat, both delue and dig, but good and godly men till that ground (like husbandmen) which is firme, sound, and fruitfull: that is to say; they exercise themselues in good workes, and in sound vertues, whereby they reape in the end euerlasting life: but wicked & vngodly men plough in the sand, and sow in the flesh: and of the same shall receiue the wages of sin, eternall death.

14 Therefore, whether ye consider the wickednesse by themselues, or the wages of the same, the seruice of sinne must needs be horrible and woefull. But yet there is nothing which doth so much set forth the mi-

sery of seruitude, & the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliuerer: for God which made the world without labour, and as it were with a becke onely, at his will; that he might deliuer vs from bondage and slauery, thought it good to be borne in a stable, and was content to die in sorrowes and paines. But what manner sorrowes? verely such, as the onely cogitation and expectation of them might haue been able to haue brought him into a bitter agony, to sweat water and bloud plentifully. The suffering of them made the most hard stones to rent, the earth to tremble, and heauen it selfe to be abashed.

15 If God made so great reckoning of thy liberty, that he vouchsafed to take vpon him the forme of a seruant, and to liue three and thirtie yeeres in hunger and thirst, in cold, in nakednesse, in fastings, in watchings, iourneyes, in persecutions, & in the end to shed forth his most precious heart-bloud vpon the Crosse, rather then he would suffer this precious Gemme to be taken from out of his hands: let vs then acknowledge the exceeding glory of the sons of God, wherunto we are called: which is the mother of all good things, which alone is able to giue peace, perfect ioy, blessed rest, & tranquility.

If

If the heathen Romanes of old time, for a false and fading liberty, suffered great perils, and death it selfe: as Quintus Mutius Scæuola, thrust into the fire his right hand: the Decij vowed themselues to the death, that their legions of souldiers might be preserued and get the victory: Curtius being armed at all points, and mounted vpon a horse, threw himselfe willingly into a Gulfe of the earth, that the Citie of Rome might be deliuered from the pestilence: for so the Oracle gaue answere, that the wrath of the gods would cease, if that which the Romanes estæmed best were throwen into that Gulfe. Brutus also, for the preseruation of the liberty of his country, did not sticke to slay his owne children: if the heathen I say estæmed thus of their liberty (which is in no point comparable to ours) how much ought we to estæme of that most true libertie, whereby we are deliuered from sinne, from Sathan, from death, and from the wrath of God? They sought humane praise, a thing doubtfull vnconstant, and of small force, as appeareth by the saying of the Poet Virgill, concerning Brutus: *His Countries loue him driues, and greedy lust of endles fame.* But our ends are to approue our selues vnto God, whose iudgement cannot be deceiued:

and

and to get the prize of the kingdome of heauen, and the fellowship of Angels, which is set before vs as the end of our liberty, which we seeke to attaine by this Pilgrimage.

CHAP. X.

Concerning the Imitation of Christ.

THe true and sound perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can: for, he is the head, we are his members: he is the Captaine, we his Souldiers: he is the Doctor, we are his Disciples. It is said of Platoes Scholars, that both their diet, and their apparrell, was alwaies like vnto that of their Masters. And the Heathen could say, that the perfection of a man is to be like Iupiter. So in like manner, Christians must doe all things after the example of Christ: because the perfection of Christianitie is to be like Christ.

2 But let no man be afraid or troubled: Let no man say with despaire, how can it be that

that men which are made of dust should imitate God: that wee which are a masse or lumpe of sinne, should be like the vnspotted Lambe of God: For we are not commanded to imitate and follow Christ in that glory and Maiestie, wherein hee sitteth in heauen at the right hand of his Father: nor yet in that power and vertue, by which he gouerneth the whole world, & worketh signes and wonders: but onely in that Patterne of holinesse which he set before vs in his flesh, when he was here on earth.

3 For thou shalt neuer find these precepts in Scripture: He which walketh not vpon the sea, is not worthy of mee: hee that doth not daily raise vp dead men vnto life, cannot be my Disciple: and, Blessed is hee which foresheweth things to come, & is mighty in signes and wonders, because to such belongeth the kingdome of heauen. These are not the things that wee are commanded to follow in Christ: but these rather, Learne of me, Mat. 11.
for I am meek & humble in hart. *Christi exemplum* (saith S. Augustine) *est medicamentũ vitiorum, &c.* The example of Christ is a remedie to amend wickednes in vs: but especially it is (saith he) a medicine for pride, and a paterne of humilitie. For both his doctrine and his whole life was nothing else but an exam-

example of meekenesse and humility: what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, and himselfe so proud? Againe, he saith, He
Matth. 10. that taketh not vp his Crosse and followeth
Mat. 5. me, is not worthy of me. Also, Blessed are the meeke: Blessed are the poore in spirit: Blessed are they which mourne: Blessed are the mercifull: Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of Heauen.

4 This thing our Captains and Guides, the Apostles, very well vnderstood, who albeit they spake the languages of all nations, and were most famous in working of Miracles, knowing themselues to be the teachers of the whole world: yet herein alone they reioyced, that they were counted worthy to suffer contumely for the name of Iesus. And the blessed Apostle Paul, beside those things which he had in common with the other Apostles, being rapt vp into the third heauen, heard certaine things which are secret: & yet for all that, he iudged not himselfe any whit the more like or neare vnto Christ, but for those things onely which he rehearseth in the latter Epistle to the Corinthians:
2 Cor. 13. They (saith he) are ministers of Christ, (I speake as a sole) I am more: In labours more

more abundant: in stripes above measure: in prison more plenteously: In death often.

5 These are the things which we are to imitate in our great Commander and Captaine: Namely, in aduersity, patience: In hard matters, fortitude: In perill and labour, constancy. What heart is so cold and cowardly, which considering the inestimable greatnesse of the gift that God hath bestowed vpon vs, in giuing vnto vs his owne so well beloued Son, with all his perfection, is not inflamed with an exceeding earnest desire to become like vnto him in good workes: especially seeing the father hath giuen him vnto vs for an example, whereon we must continually looke, framing our life after such a sort, as it may bea true counterpaine of the life of Iesus Christ: (as saith S. Peter) For as much as Christ hath suffered for vs, leauing vs an example, to the end that we should follow his footesteps. Out of this consideration followeth the whole frame & fashioning of our selues vnto him in all his deeds, words and thoughts: leauing our former wicked life, and decking our selues with the new life, that is to say, with the life of Christ. By reason whereof S. Paul saith: Let vs cast away the works of darknes, & put on the armour of light: not in feasting, not in

in drunkennesse, nor in chambring & wantonnesse, nor in strife: but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereupon the true Christian being in loue with Iesus Christ, saith in himselfe: Sith that Iesus Christ, not hauing any need of mee, hath redeemed mee with his owne blood, & is become poore to inrich me; I will likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. Hee that hath not this affection, is no true Christian. For, he cannot say, that he loueth Iesus Christ, if hee loue not his members. And if we loue not our neighbor, for whose sake Christ hath shed his blood, wee cannot truly say that we loue Iesus Christ: who being equall with God, was obedient to his Father euen to the death of the Crosse, and hath loued and redeemed vs giuing himselfe vnto vs, with all that euer he hath. After the same manner we being rich, and hauing abundance of good things at Christs hand, must also be obedient vnto God, to offer and giue our workes, and all that we haue, yea, and euen our selues to our neighbours and brethren in Iesus Christ, seruing them, and helping them at their need, and being vnto them as another Christ.

7 And

7 And as Iesus Christ hath endured all the persecutions and spites of the world, for the glory of God: so must we with all patientnes' chærefully beare the persecutions and reproches that are done by false Christians, and to all such as will line faithfully in Iesus Christ, who gaue his life for his enemies, and prayed for them vpon the Crosse. And this is to follow Christs steps, according to Saint Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligently behold and see what thou doest imitate and follow in the life of Christ. Thou delightest in sumptuous wardroabes, and in many sutes of costly apparrell: but Christ, in the most cold time of Winter was laid naked in a manger. Thou spendest houres and daies in feasting and banqueting amids thy dainty dishes, talking and seruing thy belly: and the Son of God afflicted his most innocent body with hunger and thirst. Thou linest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenes, passing thy time in singing, laughing and sporting: And the Sonne of God came downe from heauen for our saluation, that we might not perish eternally, and for this cause was a Pilgrime, preached, laboured, toke no rest, and spent whole

whole nights in prayer for vs. Thou earth and Ashes, canst not digest the least iniury of words without displeasure: but God sent his Sonne for vs, to suffer most markely of wicked men, euill sayings, reproaches, spetting vpon, buffetings, whippings, crowning with thornes, wounding, and at last, death it selfe. Thou contemnest great things, and magnifiest small trifles. If thou sinnest, thou sayest it is nothing: if thy head do ake but a little, thou thinkest it to be a great matter. To lose thy soule thou makest it no great reckoning: but if thou be in perill to lose but a finger, thou wilt call together all the Physitians and Chirurgions in the Citie. But Christ, with his true example of life, taught that there is no euill so much to be feared, as Sinne and Hell: that nothing was so much to be desired as God, the glory of God, saluation, and vertue; and that he is rich, noble, wise, and beautifull indeed, which is indued with patience, humilitie, charitie, chastitie, and with other vertues: and that he is a poore man, vile, deformed, and witlesse, which is a fornicator, drunkard, a couetous, and proud person, and which is polluted with other vices, as with a Leppy and Scab. For Christ being God, and hauing all things in his power to chose

what

what manner of life he would, during the time that he liued on earth, chose the most vile and abiect state of life: and therefore for his house, had a Stable: for his bed, a Manger: for cloathes of Tapestry, Hay: and the same none of his owne: a poore mother: thin and spare diet, apparrell sutable: to be short, he sought no manner of pompe, riches, or pleasure of this world. And contrariwise he refused no labour, no afflictions, no miseries, nor any euils, sauing onely sin: onely which euill he would haue his Disciples and Prokellors vterly to abhorre.

9 And thou canst not say, that he neither could, nor knew how to chose a better state. For he, which was God most mighty, was also most wise. And what other thing doth Isaias commend in him more, then that hee should be called Emmanuel, and he should know how to shun the euill, and chose the good? Hath not Christ then plainly and euidently by his example of life taught that there is no euill so much to be eschewed, as is sin, and hell which is the wages of sinne: And that no good thing is so much to be desired as God and godlines: If those things which the world so commendeth to be great and good, had beene such indeed: why did the most wise God reiect them, and would haue Isay 7.

also his mother, and other his most deare and nære friends without them? And why did he rather chuse persecutions, labours, and sorrow, then the pleasures, riches and ease of the world? Since Christ hath thought these so vnfit for him and his Professors and followers, let vs rather chuse to be hungry in the pit of tribulation, then to feast with the rich glutton: to wander through desert places with Dauid, then to liue in the cities and Palaces of Saul, and follow Christ in the Wildernesse, then to liue in pleasures with the Scribes and Pharisées.

10 God men doe vse the World that they may enioy God: but euill men do vse God to enioy the world: the which when they haue gotten, and haue as great store of shæpe as Laban, as many Camels as Iob, as great riches as Crœsus, store of gold as Salomon, as sumptuous and daintie fare as the rich glutton: yet what doth it profit Esau to be Lord of Edom, if he haue no portion in Iacob? or to winne all the world and lose his owne soule? But many would be Demas, while they liue, and Paul when they are dead: they would be at the rich mans table in this world, and in Abrahams bosom when they be dead: but light & darknes wil not agræ: the broad & the narrow way haue

their

their seuerall ends, and tend to contraries.

11 Wherefore forsake the world, and follow Christ the guide to godlinesse, the Teacher of euerlasting Truth: and measure all things by the same Epha wherwith hee hath measured them who cannot be deceiued: and haue all things in that estimation that he had them who could not be ignorant of their value and price. Behold euerlasting things, as euerlasting things: and looke vpon temporall things, as transitorie: and account vaine things lighter then vanity it selfe: so shalt thou not be deceiued: so shalt thou neither feare want nor scarcity, nor desire riches or nobilitie. Thou shalt not then enuy the prosperitie of the rich: thou shalt not then faint in aduersitie, nor be proud in prosperitie: and in all things the Sunne of righteousnesse will giue thee light, vpon whom thou hast euer bent thine eyes: and with his truth hee will guard and protect thee, as with a shield, who hath said, I am the Way, the Truth, and the Life. Him therefore follow in this Pilgrimage heere on earth: so shalt thou neuer erre.

CHAP. XI.

Concerning the Crosse and tribulations of this life.

IF in all other things it behoueth a wise man to haue skil to beare and gouerne himselfe, how much more in aduersity: the which is of such force to shake & discomfort the minde of man, that thereof come heresies, desperations, thefts, homicides, & all manner of wickednesse; with the which all men do so abound, that whether we be small or great, rich or poore, noble or base, or whatsoeuer else, we haue more calamity then felicitie.

2 The efficient cause of these calamities, is God himselfe: as hee testifieth by the mouth of Isay the Prophet, saying: I am the Lord, & there is no other: I forme the light, and create darknesse: I make peace, and create euill: I the Lord, do all these things. And holy Iob, when in one day he had lost all his Riches, all his Children, and the health of his body, and vnderstanding that hee was thus afflicted, partly by the Sabeans, and partly

Isay. 45. 7.

partly by the Chaldeans, partly by the Wind, and partly by the Fire, which the diuell in his malice raised, and therewithall consumed and spoiled his goods: did he say, The Lord hath giuen, and the diuell hath taken? No verely: but he said, The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not euill also? Iob. 1.

3 Wherefore whatsoeuer befall vs, whether storme or tempest: Theeues or Murderers: losses at the sea or on the land: famine or pestilence: sicknesses or imprisonment: or whether we are afflicted with Heretikes, or Schismatikes: with Angels or diuels: with heauen or earth: or from whence soeuer any tribulation can come, God alone is to be feared, to be prayed vnto, and to be pacified, to whose will and commandement all things obey. For, Fire, Water, Haile, Snow, Frost, Raine, Winde, Storme & Tempest, thefe when they seeme to be grieuous vnto men, what do they else but fulfill his word?

4 There are two gates then to be considered, by which tribulations do enter into the world: the one is Gods prouidence, the other is sin. Concerning his prouidence. Salomon saith: He hath made the small and great, & ca- Wisd. 6. 14

reth for al alike. And again, Thy prouidence
Mat.6. O Father, gouerneth it. And our sauior Christ himselfe saith: Are not two Sparrowes sold for a farthing? and one of them falleth not to the ground without your heauenly father. The very haires of your head are numbred.

5 Not only the Scriptures, but that most excellent and comely order by which we see so many seuerall things gouerned, being so different, so diuers, and so disagreeing in natures, and in places, doth proue vnto vs that al things in the world are gouerned & ruled, not by fortune and chance, but by the prouidence of God. Euen as if thou heare a harp sound pleasantly, or if thou see a Wagon or a Ship to go forward by Art, reason, and order; although thou see not the Harper, Wagoner, or master of the Shippe: yet thou art out of doubt, that there is a Harper that causeth the Harpe to sound in good tune; a Wagoner, & a Ship-master which maketh both the Wagon & the Ship to moue & goe.

6 We are two maner of waies afflicted by God: for sometimes we are troubled by those things that without any fault of their owne doe hurt vs: and sometime by those things which hurt vs not without their fault & sin. The first follow ỳ law of Nature, by which it is ordained that among mortal creatures, the

the weaker ſhall alwaies giue place to the ſtronger. The other doe breake the law of God: as when we ſuffer & ſuſtaine any thing at the hands of wicked men, God hath a worke therein, ſo farre forth as it may be to our good; and therefore ſuffreth the euil to be done, drawing out of the euil a greater good.

7 For God is ſaid to worke in that which is good: for there is nothing ſo euill, which hath not ſome good ioyned with it: and there is no good ſo ſmall, whereof God cannot make a bottomleſſe Fountaine, and as it were an Ocean of all good things. As for example, behold a lame man. What is it to halt? To halt is to walke; but yet not without a Malady. To walke is good: but the Malady is euill. Wherefore from whence hath the man that walking which is good? from the power of his will, and the moouing inſtrument of the mind. From whence commeth the Malady? commeth it from his will? no verely: but either of the ſhortnes, or crookednes of his leg, or ſome ſuch like cauſe. After the ſame manner, a thiefe ſtretcheth forth his hand, he ſhaketh his word, & it is of God and is good. But to kill him whom he ſhould not is euill, and commeth from the wicked will of man, which God neither compelleth nor moueth, nor helpeth to do: & yet neuer-

theleſſe ſuffereth that to be done, which he deſireth. Thus then we ſee how farre God hath his worke in the ſins of men, in ſuffering them to be done. And although it is in him not to ſuffer euil, the which without his ſufferance could not be: yet notwithſtanding (that I may vſe S. Auguſtines words) he thinketh it better to draw that which is good, from euil, then not to ſuffer any euill at all. For God would not ſuffer any ſin to be, if he were not ſo mighty, ſo prudent, and ſo good, that both he knoweth how, and alſo can and will, out of ſin, worke greater good.

8 What greater euill could there be, then ſo many Prophets, ſo many Apoſtles, ſo many Martyrs and Chriſt himſelf to be ſlaine? could not God haue hindred this? No doubt moſt eaſily: but he would not. By which we ſee how great glory & felicity he hath brought to them that ſuffered: how great honor and praiſe they haue yelded to God, for whom they ſuffered: and how great profit and commodity their death and ſufferings haue brought to the whole world. Neither did the Church at any time ſuffer the perſecutions of the heathen, but it was thereby made the better, the more vigilant, the more glorious, and like gold, which comming out of the furnace, is more fine and pure.

9 The

9 The other cause of all our calamities, miseries, & afflictions of this life, is sin. By reason whereof, so soone as we are borne, we bring with vs the sentence of death: Much like vnto those sicke men, of whose life the Physicians hauing no hope, doe onely for a time maintaine life with preseruatiues, that so a little while he may linger, to make his Testament, and then depart: Euen so it fareth with vs all, who do not therefore eate, drinke, & sleepe, that we may neuer die (for that cannot bee) but that we may prolong our life for a few daies, and so prepare our selues to die. And as Pyrats, which are taken at the Sea by the Royal Ships, and are brought to the shore there to be hanged, haue no longer hope of life, then there is space betweene the ship & the land: euen so, euery one of vs which like Rouers saile heere in the sea of this world, being once taken and holden captiue by the Ministers of Gods iustice, when we are come to a certaine place and point of our age, shall without all doubt or mercy abide there and suffer death.

10 Sin therefore hath opened the passage vnto death: & the whole host of tribulations do follow death as their captain & guide, and doe enter in vpon vs by the same breach of sin. And we do read of sin: The wages of sin

is

is death: euen so also we read of tribulations; *Miseros facit populos peccatum.* That is: Sin is the cause of many tribulations.

11 Neither is it for one sinne of Adams, that so many tribulations come vpon vs, but also for an innumerable sort of sinnes which we haue added, and do adde daily; as the Holy-ghost by the mouth of the Prophet Dauid hath pronounced: If their children Psal. 92. forsake my Law, and walke not in my iudgements: If they breake my statutes, & keep not my commandements, I will visit their iniquities with the rod, & their sins with scourges.

12 God afflicted the Iewish nation, one while by the Philistines: another while by the Madianites: another while by the Assyrians: and also by the Romanes: but alwaies first they sinned & prouoked God to anger: as the booke of Iudges, the bookes of Kings, and of the Prophets do declare. God also afflicted the Church of Christians by tyrants, as Neroes, Diocleſians, and such like, which most cruelly persecuted the Church: the cause of all which persecutions, was the sins and wickednesses of the Christians, as appeareth by Cyprian and Eusebius.

13 Thus farre concerning the causes of tribulation: now we will speake of the effects. Concerning the effect and fruit of tribulation,

bulation, the Authour of the Epistle to the Hebrewes writeth thus: Now, no chastising for the present time seemeth to be ioyfull, but grieuous: but afterward it bringeth the quiet fruit of righteousnesse vnto them which are thereby exercised. Although therfore we cannot plainely know the fruits of tribulation, before such time as we come to that blessed and heauenly life, which is free from all miserie & trouble: yet notwithstanding it wil be very profitable for vs to speak and thinke vpon the same diligently & often: that being confirmed by the sweetnes and profit that may come thereby, wee may not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true religion and godlinesse. Chap. 12.

¶ 14 And although it must be confessed that afflictions of their owne nature are euil, and to flesh & blood very grieuous and terrible: yet vnto Gods children, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle saith, All things worke vnto them for the best. For whatsoeuer they suffer, it is not for their hurt, but for their triumph. Afflictions are to them, as the red sea was to Pharaoh, wherein he was drowned, but Israel saued. In the wicked, tribulations stir vp desperation: but in the Rom. 8.

the godly, an assured hope. By these as by a fatherly chastisement, our daily fals are repaired, hautines and pride kept vnder, the flesh and lustes thereof restrained, our olde man corrected, our inward man renewed, sluggishnesse, and negligence shaken off, the confession of Faith exercised, the weaknesse of our strength discouered, and we prouoked more earnestly to pray and call for the fauour of God, and daily to vnderstand the peruersenesse of our owne nature.

15 Besides, through afflictions, we are made like to Christ: For, he behoued Christ to suffer, and so to obtaine his Kingdome: And as he after the obedience of the Crosse was exalted, and had a name aboue all names giuen vnto him: so we also, if we suffer with him, shal raigne together with him. Hereby also we are brought vnto patience: that being become as a Diamond stone, we shall sooner weary them that strike vs, then we our selues be broken. For, tribulations be as exercises in a humane body, wherby rather ỳ health is confirmed, ẹ the strength recouered then taken away, or weakned through them.

16 Wherefore the godly vpon good cause reioyce in affliction, knowing that affliction worketh patience, as the Apostle testifieth: by which he attributeth to afflictions, that

that which is the worke of God and of the Holy-ghost; namely, to worke patience: by which afflictions, for so much as they are of their owne nature euill and odious, patience is not gotten, but rather shaken off. The which is more manifestly to be seene in the wicked: who when they are so grieuously afflicted, are so farre from patience, that they burst forth into blasphemies, and also oftentimes into desperation. But as the Phisician, of things venemous and hurtfull maketh most healthfull Medicines: euen so Almighty God by his wisedome out of afflictions (although they be euill things) bringeth forth in his elect, most excellent vertues, among which Patience is one.

17 This patience worketh experience also, the which is a certaine trial both of our selues, and of our owne strength: and especially, of the might and goodnesse of God. For in suffering of aduersities, we learne how great the corruption of our nature is, which being touched with any aduersitie, straight-way (except the Holy-ghost helpe) breaks forth into murmurings, grudgings, & into blasphemies & complaints against the prouidence of God. Whereof we haue a liuely example set forth in Iob, who being deliuered by God vnto the diuel to be tried, how great

great blaſphemies powred he out in his afflictions? how much complaineth hee of the prouidence and iuſtice of God? but the light of the holy Ghoſt had no ſoner illuminated him, but how did he plucke vp his ſpirits againe? how godly & rightly doth he iudge of God: The crookednes of our nature is hid from vs: for the heart of man is vnſearchable. But loke how ſone the fire is ſtriken out of the flintſtone, ſo ſon breaketh out our peruerſe nature, when tribulatiō oppreſſeth vs. This triall (as Peter ſaith) is euen as a furnace vnto gold: & therefore God anſwered Abraham, when he was now ready to ſacrifice his ſon; Now I know that thou feareſt God. No doubt that was knowne vnto God afore: but by ỹ fact he brought to paſſe that his obedience was the better knowne vnto others: for wee are like vnto certaine Spices, whoſe ſweet ſauor is not felt, vnleſſe a man bruiſe them well. We are alſo like to ſtones called Pyrides, which ſhew not forth that force which they haue to burne, except when they be preſſed hard with the fingers.

18 The triall alſo (before ſpoken of) bringeth hope. Whereby we ſee that God hath ſo diſpoſed thoſe inſtruments of his, as that they ſhould one help another, & the one bring in the other. By reaſon of the hope of the

the glory of God, afflictions are not troublesome vnto vs: but God giuing vs strength we beare them with a valiant minde. And in the very suffering we haue greater triall and proofe of the goodnesse of God towards vs: whereupon we conceiue the greater hope. So hope breedeth & bringeth in patience, and patience hope. For when we consider that God was present with vs, in suffering our afflictions patiently, we hope also that he wil hereafter be present with vs, and at the length make vs blessed. The sick man because he hath confidence in the Physician, suffereth the impostume to be cut: afterward as he feeleth himselfe relieued, he putteth confidence more & more in the Physician: soas if need were that his foot should be cut off also he would nothing doubt to commit himselfe to his fidelity. The diuell so much as in him lyeth, driueth vs to desperation, and by afflictions goeth about to perswade vs that God is our enemy. But contrariwise the Holy ghost saith: because thou hast quietly & patiently borne affliction, it may be a sure token vnto thee that God therin declareth his fauor towards thee: wherfore haue thou a good trust, for he will deliuer thee.

19 This confidence will make vs to resolue with the Apostle Paul, that no manner Rom. 8.

of

of tribulation shall be able to remoue vs from the loue of God which is in Christ: neither the losse of goods, of wife, children, friends, lands, and possessions, nor any thing in the world, because we are verely perswaded that his loue and bounty towards vs is such, that oftentimes he most abundantly restoreth those things which are lost for his sake: and that sometimes in the midst of tribulation, and euen in the very crosse & death, he giueth to his children so much strength and consolation, that in very deed, it is more then a hundred-fold. The losse of the said worldly things, is to many a great griefe: but, is not the winning of a hundred fold so much, & the obtaining of an euerlasting kingdome, a good salue for this sore? If we gaine, with the losse of transitory things, heauenly treasures: with the forsaking of worldly friends, Christ to be our deere & sure friend: & with the refusing father, mother, brother, sister, wife, children, purchase God to be our heauenly Father, Christ our most louing brother, and to be loued of the Son of God as his deer darlings, & only begotten spouse: what haue we lost? what greater gaine can we haue? or what more profitable exchange can be made? This bargaine, and profit, hath our heauenly father promised vnto vs, by a

Bill

Will of his owne hand, sealed with the blood of his onely Son, testified by the witnes of his Apostles, and left with vs in our own custody, to be paid at the sight whensoeuer we shall require it. Wherof this is the content: Who so hath forsaken house, brother, sister, father, mother, wife, children, or land, for my names sake, he shall receiue an hundred fold, and the inheritance of euerlasting life. Who saw euer, but that hunger, cold, nakednesse, extreame pouerty, & want of things partly necessary are a heauy burthen for man to beare? But the waight thereof is lightened and made easie to them that with a right eye and vnfained obedience Gods promise, and cast their care vpon him. Cast thy care vpon the Lord: for he careth for thee. Your heauenly father knoweth that you haue need of these things, meat, drink, & clothes. He ministreth these things in due time to the beasts of the earth, the foules of the ayre, the fishes of the sea: and will he not keepe his promise vnto vs, for whose sakes he hath made these creatures, and hath made vs Lords ouer them? What cause haue we to mistrust his purpose rather then the bird? She flieth forth in the morning, vpon this natural perswasion, that she shall finde food, not doubting but that he who made him, will not suffer him to starue with

hunger? Haue wee seene such as put their trust in him starue with hunger, die with cold, or perish through nakednes? It hath not beene heard of, that the righteous hath beene forsaken, or his seed begge, wanting bread. For, they that know the name of the Lord will trust therein: for he forsaketh not them that seeke after him. And he willeth vs in the day of our troubles to call vpon him, adding this promise, that he will deliuer vs. Whereunto the Prophet Dauid did so trust, feeling the comfortable truth thereof at sundry times, in many & dangerous perils, that he perswaded himselfe (all feare set apart) to vndergo one painfull danger or other whatsoeuer: yea, if it were to walke in the valley of ỹ shadow of death, that he should not haue cause to feare: comforting himself with this saying (which was Gods promise made vnto all) For thou art with me, thy rod and thy staffe, euen they shall comfort me. Is Gods staffe waxen so weak, that we dare not now leane too much thereon, least it should breake? Or is he now such a changeling, that he will not be with vs in our troubles according to his promise? will he not giue vs his staffe to stay vs by, and reach vs his hand to hold vs vp, as he hath beene wont to doe? No doubt but that he will be most ready in all extremi-

Psal. 23.

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tie to helpe, according to his promise. The Lord that made thee (O *Iacob*) and he that fashioned thee (O *Israel*) saith thus, Feare not, for I will defend thee, &c. Isay.43.

20 He is that mightie Captaine, who hauing vnder his gouernment many souldiers and seruants, hath them at his commandement, that when he biddeth them go, they go: when he saith abide: they abide: and when he willeth them to do this or that, they obey his word. For paine, pleasure, griefe, ease, sickenesse, health, life, and death, are at the becke and call of God, and do come and go at his appointment, as the faithful Centurion confesseth in the Gospell: Yea, he worketh so forceably in his children that leane vnto his promise, that he maketh to them, of paine, a pleasure: of griefe, ease: of sickenesse, health: and of death, life: as contrariwise to the vnbeleeuing, pleasure, ease, health, and life is a weary, irkesome, and painfull death. Matth.8. Matth.8.

21 But reason and our flesh are hardly perswaded that we are beloued of God, when we be exercised with afflictions: and yet the Author of the Epistle to the Hebrewes saith, That if we be not vnder chastisement (whereof all are partakers) we are bastards, & not sons. And S. Paul, to the Romanes, bringeth in the complaints of the Saints which Heb.12. Rom.8.

were tormented and afflicted before Christs time: For thy sake wee are deliuered to the
Psal. 44. death all the day long: we are accounted as sheepe to the slaughter. They which made this complaint were (as cannot be denied) most deare vnto God: & yet they make this sorrowfull complaint; We are accounted as shæpe to the slaughter. As if they had said, We are otherwise dealt with then the Fathers in the old time were dealt withall: vnto whom God seemed to beare great fauour when as he inriched them, fought for them, gaue them victory, & with excellent names and titles made them famous & honourable, we say we are now otherwise dealt withall: for wee are deliuered vnto the enemies as shæpe to be slaine, as vnto whom they may doe what pleaseth them: death hangeth all the day long ouer our heads, and we are neuer in securitie: but yet herein we are comforted, that we are not in this perill as men that suffer for euill doing: but, for thy sake, that is, for Religion and godlinesse.

22 Whereby also wee are admonished, that paines, punishments, and death, make not Martyrs, but the cause: for otherwise many suffer many grieuous things, and yet are not Martyrs nor Confessors. If punishments make Martyrs, then the Papists at this

this day might truly boast of Martyrdome, when for their traiterours desert to their Prince and Countrey, they rightly are executed. And some Sectaries and Schismatikes, which would faine be reputed Confessors, might then haue some iust colour to complaine of persecution, when they are by Ecclesiasticall censure iustly punished. But these are such Martyrs and Confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying: that in his time, there were circumcellions, a furious kinde of men, which if they could finde none that would kill them, would oftentimes breake their owne necks head-long, and would slay themselues. These men (saith he) must not be counted Martyrs. These are not sheepe, but goates: these are not led against their wils, but runne head-long through ambition and proud conceit. These Rammes follow not the example of Christ, of whom it is written, that when he was led like a sheepe vnto death, yet did hee not open his mouth: for, these open their mouthes too too wide, vttering blasphemies against Magistrates: these haue forgotten the sentence of the Apostle; If I should deliuer my body to bee burnt, and haue no charity, it profiteth mee

We should then haue many Martyrs at this time in England.

1 Cor. 13.

me nothing. Therefore Martyrs and Confessors, beside the goodnesse of the cause, must be meeke, patient, and charitable.

Marks of a true Martyr.

23 Wherefore we, hauing a good cause, ought with patience and meekenesse to be ready prepared, when triall shall be, to suffer persecution and tribulation, after the example of the holy Martyrs of the old time, because the Crosse alwaies followeth them which will liue godly in Iesus Christ. Then he who hath promised vs, that neyther in Fire, Water, no nor yet in the shadow of death hee will be from vs, but will be our buckler, defender and shield, faithfully will performe the same, in such wise, that no temptation shal so assaile vs, but that he will giue vs a ioyfull end and deliuerance.

24 The Holy-ghost hath caused many histories to be kept in writting for vs, that liue now in the later age of the world, to this end that wee should not onely behold in them the fiery raging of the world (from the beginning) against the people of God, and how stoutly they withstood and ouercame by faithfull patience the malice thereof, but also by reading of them wee should in our like troubles, learne like patience, receiue the same comfort, and being throughly tried, conceiue a sure hope of the same victorie, which

which they after many and sundry tryals did winne: whereof we shall not be disappointed, if we to the end striue lawfully. If it be to hard and aboue your capacitie to behold all the histories and examples propounded in the Scriptures, and the Chronicles of Christs Church, with such consideration that you may aspie & behold in them, the order of Gods working with his Church in all ages: and if you do not vnderstand in diligent perusing them, that the end & issue was euer ioyful and glorious victory and deliuerance, wherewith to comfort your selues in the middest of miseries: take into your hands the comfortable history of king Dauid: marke his whole life, from that time he was taken from his fathers shape vntill his death: behold him in your selues, whĉsoeuer you shall be afflicted with any kind of crosse.

25 After that the Lord had found out Dauid, a man after his owne mind, and appointed him king ouer his people, who laboured worthily to deliuer and defend Gods people from their enemies the Idolaters, that dwelt neere about him: he did not grant vnto him, such quietnesse, neither to his people, but that he was in continuall troubles, and no small dangers during the life of Saul, and also after Sauls death, the Idolaters, and also Sauls

friends, seeking all the waies that might be, to depose him from his kingdome.

26 And not only was he thus vexed with his forrain enemies, but also most grieuously of all other by those of his household, who should haue beene his most deere friends: his owne naturall sonne Absolon, his most priuy counsaliers, the Nobility of his Reaime, & the most part of his subiects. Absolon pretending to his father Dauid a great holinesse (as the manner of hypocrites is) desired to
2. Sam. 15. haue leaue to goe vnto Hebron there to sacrifice, for the performance of a vow which he had made in the time of his being in Syria: but his meaning was to obtaine the kingdome from his father, & stir vp all Israel against him: which he brought to passe. Dauid was banished, and pursued to ỹ death by his owne sonne: who wrought so much villany against his owne Father, that he did not forbeare in the despite of him to mis-vse his fathers wiues in the sight of all the people. How grieuous and dangerous this sodaine change was to Dauid, and to the people, which were but a few in respect of the great number of the malicious Hypocrites which followed Absolon, it appeareth plainely in the Story, and you may easily consider.

27 The best, that was like to come of the matter

matter, was, that while the kingdome of Israell was thus diuided, Gods enemies the Philistines, which had lyen long in waite therefore, should snatch vp from both the parties the kingdome of Israell, and not onely vtterly banish Gods true religion from among the Israelites, but also bring them, their Countrey, and their posteritie into most miserable bondage and thraldome, and that to Gods enemies, the most vile people and hated of the Lord.

28 Dauid in all these perillous dangers of his owne life, losse of his kingdome, and vtter destruction of Gods people, did not discourage himselfe: but diuerse among all this to be the worke of Gods owne hand, acknowledging the true cause, vnfainedly did perswade himselfe, that the Lord after a time, when his good will should be, would giue a comfortable end to all these feares and bitter pangs. His whole behauiour he himselfe described in a Psalme, which is left in writting, for vs to learne hereafter how to behaue our selues in the like persecutions.

29 When he was fled from Ierusalem, and the Priests were departed from him with the Arke of the Lords Testament, he went vp vnto mount Oliuet bare-foot, wept as he went, and had his head couered: and

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so vid all the people that were with him: and he made his mone vnto the Lord, saying: O Iehouah, how are they increased that trouble me! how many are they that rise against me! how many are they that say of my soule, there is no help for him in his god!

30 Wonder not, though this good King, with a heauy heart, and sorrowfull cheare, doth lament and bewaile his dolorous estate. Would it not grieue a king, when he thinketh of no such matter, sodainly to be cast out of his royall seat, and brought in danger of his life, & that by his owne naturall sonne? Can the displeasure of any enemy so much pierce the heart of a kinde father, as the vnnaturall cruelty of the sonne to seeke his death, of whom he himselfe had his life? It grieued him no small deale, to perceiue such as had beene his wise counsailers, whom he much trusted (whose duty it had beene, with the spending of their owne liues, to haue defended the common-weale, brought to good and quiet order both in matter of policy, and of Gods true religion) to be the supporters and maintainers of an hypocrite, who had neither respect to Gods true honor, nor yet consideration of duty to his most honorable Father, neither regard to the prosperous weale of his native countrey. But nothing

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of all these grieued him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himselfe was the onely cause of all these euils. He called to remembrance, that these plagues fell vpon him sent from God, whose worke it was, and that for his sins which were the cause thereof: and this made him weepe and mourne. For, so soone as the Prophet Nathan had warned him of his offence, he cried Peccaui, I haue sinned: and afterward when he saw this grieuous and sudden change follow, he perceiued it came partly by his sinne, by the worke of God, and therefore submitted himselfe wholly to Gods will, saying: If I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both his Arke and the Tabernacle thereof. But and the Lord thus say, I haue no lust vnto thee: behold, here I am, let him doe with me what seemeth him good in his eyes.

31 Thus the worthy man of God acknowledgeth his troubles to be of Gods hand, his sinnes to be the cause: and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoeuer should be laid vpon him. Yea assured himselfe, that when he himselfe was most weake, then God would de-

clare

clare his strength for his owne glory sake: and after he was reduced to faithfull repentance by the correction of his mercifull Father, then the rod should be cast into the fire.

32 This consideration of plagues and tribulations, both to priuate men particularly, and also of Realmes & whole Commonwealths, is diligently to be weighed, that as they come from God, so they haue this end, that they tend partly to his own glory, partly to our profit & amendment. For although sin be the generall cause wherefore all mankind was, is, and shall be molested with many and sundry kindes of troubles and calamities, yet the calamities and afflictions are not to all kinde of men alike, nor yet for one end and purpose. For, the wicked and reprobate are punished, and whipped of God, to a farther end and meaning, then the godly and chosen children, who are the true Church of God, the liuing members of Christ, and such as shall neuer be separated from God, and their loving Sauiour, in Christ Iesus.

33 These, although they be neuer without trouble in this world, but alwayes exercised vnder the Crosse, yet the cause & consideration why God will haue them thus exercised, is eyther for the honor & glory of his own name, or the profit, commodity, and

erceding benefit of them whom he thus afflicteth, either else for both these considerations together: for that there is no trouble that comes to Christs Church, or any member thereof, which appeareth not plainely to redound to Gods glory, and the profit of the afflicted, if it be well and iustly considered.

34 Thus you may plainely see, how God hath wrought in his Church in olde time, and therefore should not discourage your selues, for any sudden change: but with Dauid acknowledge your sins to God, declare vnto him how many there be that vexe you, and rise vp against you, naming you Hugonites, Lutherans, Heretikes, Puritans, and the children of Belial, as they named Dauid. Let the wicked Idolaters bragge, that they will preuaile against you and ouercome you, and that God hath giuen you ouer, and will be no more your God: let them put their trust in Absolon, with his large golden lockes, and in the wisdome of Achitophel the wise counsailer: yet say you with Dauid: Thou, O Lord, art my defender, and the lifter vp of my head. Perswade your selues with Dauid, that the Lord is your defender, who hath compassed you round about, and is (as it were) a shield, that doth cover you on euery side. It is he onely that may and will com-

With these and other such like reproches are the children of God often tried.

passe

passe you about with glory and honour. It is he that will thrust downe those proud hypocrites from their seat, and exalt the lowly and meeke: It is he which will smite your enemies on the cheeke-bone, and burst all their teeth in sunder: he will hang vp Absolon by his owne long hayre: and Achitophel through desperation shall hang himselfe: the bands shall be broken, and you deliuered: for this belongeth vnto the Lord, to saue his from their enemies, and to bleſſe his people, that they may safely proceede in their Pilgrimage to heauen without feare.

CHAP. XII.

Concerning the alteration of true Religion in all Ages.

ALbeit Dauid and his kingdome, after he was annointed King ouer Gods people, were exercised with many troubles, during his time: yet hee obserued the Ordinances of the Lord and kept the true Religion among his people, according to the Commaundement of

of God. After him Salomon had gouernance ouer Gods people: who in the beginning of his raigne walking after his father Dauid, did build Gods Temple, and obserued the true Religion: but, that lasted but a while: for in his latter yeeres, he fell to Idolatrie and seruice of false gods, so that the true seruice of God began to be corrupted.

After him his sonne Roboam raigned: at whose beginning the Realme had such a miserable change, that it could neuer after recouer it selfe againe. For the kingdome was diuided, & ten Tribes which were called afterward Israel, fell from Roboam, & from the true Religion vnto Idolatry, and false seruing of God: and so continued in false superstitious religion, alwaies hating the true religion of God, killing the Prophets that did teach the truth, & the godly people that confessed the same many yeeres; and yet all that time perswaded themselues, that they had ye true seruice of God, & that their doings did much please God. Yea, the face of Gods Church was so blemished, & brought to such a small number of true Professors, that the Prophet Elias complaineth, that there was not one left but he alone: whose life also they sought after. Consider wel this history, & the working of God with his Church & true religion

ligion. The Prophet Samuel had taught the people the true seruice of God: the worthy king Dauid maintained ẏ same all his time, but with great difficulty. Salomon his son (a prince of most singular wisdome & knowledge, perfectly instructed in the waies of the Lord) fell from God, corrupted Gods religion, with the false seruices inuented by man: insomuch that the Lord was so offended therwith, that he cut off from the rule of his posterity, the most part of the kingdom: for the ten Tribes were neuer after him vnder the gouernance of his successors: neither did they afterward walk in the feare of God, but in idolatry and false religion; till at the last God sent ẏ Assirians to inuade them in that wise that they ouercame them, carried them forth of their owne country, dispersed them in many countries among the heathen, sent strangers to inhabite their land, and so vtterly destroyed the kingdome.

§ This was a fearefull iudgement of God: where he had but one small kingdome in the whole world that bare ẏ face of his Church, where his true honour was maintained, and that so sodainly, of twelue Tribes, ten should fall from God to Idolatry, and false religion: yea, and the other also during all the time of Roboam, and his sonne Abia

after

after him. So that during all this time, there was not in the world any Church or people where the sincere religion and pure word of God was receiued by publike authority and common order: although God reserued alwaies some that priuately serued him, and feared his name faithfully, who were alwaies so hated and punished by the Idolaters that their liues were bitter vnto them.

4 In those daies did the Idolaters make the selfe same reasons & arguments against the prophets & their doctrine, which Idolaters do make now against Gods people, & his true religion concerning generality. The faithfull then liued among those Idolaters with no lesse perill & danger, then the Christians haue done in Spaine, and in other countries, where the Gospel hath not free passage. The Prophets were then imprisoned, and driuen out of their country like seditious heretiks, the causers of all euill, as the true Preachers in some places of Christendom now are.

5 After the death of the wicked kings of Iudah, God visited his people with some light of the truth by the meanes of Asa, and king Iosaphat after him: who restored (although not perfectly) the true Religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was

done,not without great difficulty & trouble, and continued but a small time in that same order. For Ioram,the son of King Iosaphat, ouerthrew the true seruice of God,contemned it,& brought in the place thereof the Superstitions & Idolatries of the Kings of Israel: & so the Church cõtinued neuer perfectly reformed,but alwaies afflicted,til the time of Ezechias. For although Asa,Iosaphat,Ioaz Amazias,Vzzias, & Ioatham, attempted a reformation, and were indifferently good kings,yet was not the Church cleansed of al the Idolatries,and false counterfait Religion:as it appeareth by the Prophets,Elia,Amos,Iday,Osea,Micha. But the worthy king Ezechia,in the first yeare of his raigne, began to reforme religion,breake downe & banished all Idols & Images, Hil-altars, and whatsoeuer was against Gods commandement, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe,not without great trouble and difficulty, so it continued in puritie but a little time. For his son, wicked Manasses,who reigned after him,put away and did forsake the true way,and brought in againe all maner of Idolatry & false religion: and did grieuously punish & persecute the faithfull people & true Prophets. He shed (saith the

the Scripture) innocent bloud exceeding abundantly. In like manner did his son Ammon also, who raigned after him.

6 This grieuous change remained thus, vntill the good king Iosias made a new and godly reformation: which ought to bee a glasse to all Princes to behold themselues in. But this godly reformation of this good king did not continue: for his son, and al the kings of Iuda after him, forsoke the wayes of God, & restored again the idolatry, & false religion of their forefathers, & so continued till God sent the king of Babylon, to destroy their City, Temple & countrey; who also led them captiue into Babylon, where they continued many yeares in great afflictions: as it appeareth by the Prophets, Ieremy, and Daniel: so that in fiue hundred yeres and aboue, in the dayes of all the kings of Iudah, Gods Religion was set forth, and receiued in publike order sincerely and perfectly, and the contrary vtterly banished & abolished. But in the times of Dauid, Ezekiah, and Iosias, (as Iesus the sonne of Sirach witnesseth) all kings, except Dauid, Ezechias, and Iosias, committed wickednes: for euen all the kings of Iudah also forsoke the lawes of God.

7 With what difficultie and troubles, Gods religion and true seruice was restored

after the returne of Gods people from Babylon, & how short a time it continued in purity, what troubles and grieuous persecutions the true seruants of the Lord suffered, it is partly set forth in Esdras and Nehemiah: after in Hester, and then in Machabees. And although vnto the comming of Christ, there was an outward face, and beautifull shew of Gods Religion among the Iewes: yet was it so defaced, and vtterly falsified with traditions of the Pharises, who were at that time in estimation, that Christ himselfe doth testifie, that their seruice was but vaine traditions of men, and the commandement of God was not obserued. All that time there were no Prophets, to instruct them in the right way: for, immediately after the captiuity, all prophecying ceased in Israel. Now peruse the history of our Sauiour Christ in the foure Euangelists, & you shal perceiue in what estate Christ found his true Religion: what paines & trauell he toke to restore the true & sincere honouring of God: with how great difficulty he brought it to passe: and at the last how it cost him his life. After whose death the cruelty of them, who would seeme to haue & maintain the true honoring of God, ceased not, but stirred vp most vehement persecutiõ against the true Church of

Christ

Christ, and dispersed it throughout all the world. With what paines, troubles, & difficulty, true Christianitie was planted, & false Religion put away, S. Lucas partly mentioneth in the Acts of the Apostles, who spent their liues in the building of Christs Church.

8 After Christs death, ẏ cruel Tyrant Nero, the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true Religion, most hainously. Nerua his successor was friendly to the Christians. Traian after him, a cruell persecuter & enemy: and then Hadrian, after whose time the Church had rest for a while. For shortly after, ẏ Christians that were in Asia, & also the West parts, were cruelly disquieted. Shortly after this time, did England receiue the Christian faith, and was the first Countrey of all the world that receiued the Faith of Christ by publike authoritie, Lucius being the first Christian king. But the purity of Christs truth did not long here continue, not much aboue one hundred yeeres.

9 Severus ẏ Emperor wrought al ẏ meanes that might be to destroy Christs Church, & to subuert ẏ true Religion, with most sharp persecutions: after whose time, there was

some quiet. But, shortly after the cruell tyrant Maximinus did sore molest the faithful: and like wise after him Decius, Gallus, Hostilianus, Lucius & Valerianus, Galienus granted the Christians peace: Aurelianus persecuted them. And Diocletianus more like an infernall Serpent then an earthly man, did as it were deuoure the Church most cruelly. In his time, was the greatest persecution that hath bin before: the tormentors were much more weary in shedding of Christian blood, and cruelly tormenting the faithful then the holy Martyrs were in suffering the paines. There were in this persecution, within thirtie dayes, aboue seauenténe thousand Christians killed most spitefully.

Eusebius Eccl. hist. lib. 8. ca. 9.

10 But Constatine the good Emperour became a Christian, set the Church in peace, and was the first Emperor that did by publike authority put downe gentilitie, and truly maintained Christianity. But that lasted not long: for, within short time after, Iulianus the Apostata being Emperour, went about to vndo all that Constantine had done, vsed wonderfull policies to destroy ẏ Christian Religion, and did afflict the faithfull very grieuously. After this time, the Church was grieuously molested by the Arians: after, with Hunnes, Vandales & Gothes: and so

so continued many yeres, till all good learning began wonderfully to be decayed. And at the length, albeit the Church seemed to be at rest, yet hath it bene euen vnto this day miserably afflicted, & wonderfully defaced by two vicars of the diuel, put in commission at one time, about eight hundred yers since: the one, Mahomet, for the East: the other, Antichrist of Rome, for the West. The one forraine, the other a more neere and domesticall enemy to Christians. For, during these foure hundred yeres, Rome hath bene Topher, and the valley of Hynnon, and the very Altar whereon hath bene sacrificed the bodies of Gods children: whose tyrannie and out-rage is such that the Kings and Potentates of the world, haue bene and are greatly damnified, and inured by her; as appeareth by many notable pageants, which she hath played before our time: among which, this one shall serue for many.

11 Pope Innocent being displeased with George Pogiebracius, King of Bohemia, for fauoring of Iohn Hus, and his religion (that is to say, for playing the part of a godly Prince) did excommunicate and depose him, appointing his Kingdom to Mathias. But Frederick the Emperour would not thereto consent: and especially after the death of the

aforesayd George, when the Emperour and the Bohemians leaving out Mathias, did nominate Vladislaus (son of Casimirus, king of Polonie) to be King of Bohemia. For the which, great warre and trouble kindled betweene him and Frederick the Emperor: wherein the Emperor had bin vtterly ouerthrowne, had not Albertus duke of Saxonie, rescued the Emperor, and repressed the behemency of Mathias. This fire of dissension being kindled by the terrible Thunder-bolt of the Popes excommunication, did yet a greater mischief. For, it hindred the said Mathias in his expedition against the Turkes, wherein he should haue bèn set forward and aided by Christian Princes and Bishops. The like curse and excommunication hath bèn denounced by the Antichristian Bishop Pius Quintus, for the like cause, as wée all know, against Q. Elizabeth: but the same hath bin altogether turned to her & her peoples good, by him that can and will bicsse, where Balaam curseth. What should I need to set before you the bloody broiles of France, and of ỳ Low-countries thereto adioyning, wrought and brought to passe by this domesticall enemy, vnder the colour and name of a holy league, therby to maintaine Idolatry and superstition, and to rot out the Religion and

and ſeruice of Almighty God? It is to to manifeſt: they haue felt it, and all the world cannot but condemne it. But what better can be expected? Can any good come frō Rome? No verely. For as Babylon is full of Oſtriches: as Africa yéerly breadeth ſome monſter: and as Sodome & Gomer ſendeth forth yéerly noyſome ſtinches: So the Church of Rome is the nurſe & fountain which ſendeth forth error, rebellion, & vtter deſolation (if it were poſſible) of all Chriſtian kingdomes.

12 Now weigh and conſider with your ſelues this ſame briefe rehearſall of the ſeat of Gods Church: how the Church of the Iſraelites was afflicted in ỳ time of the Kings, then carried into a ſtrange countrey captiue: after their returne & reedifying of the Temple, what great perils and troubles it ſuſtained, till after the dayes of the Machabees: next, conſider the hiſtory of Chriſt, and the Acts of the Apoſtles: After this, the ten notable perſecutions, which the Church ſuffered vnder moſt cruell Tyrants, from the eight yér of Nero, by the ſpace of thrée hundred & twenty yéres, vnto the time of Conſtantine, & from his time thrée hundred yéers after by the Arians and barberous Hunnes, Vandals and Goathes, by whoſe meanes good learning was decayed, and ignorance brought

brought in: & then marke with aduisement, how that from that time hitherto Mahomet hath vsurped & afflicted the East Church, and the Pope the West: for he began to exercise his proud power ouer the Church, about the same time that Mahomet brought in his Religion. Consider I say with aduisement in al these times, how little while Gods Religion was maintained in the Church: what perillous changes were in the kingdome: what exceeding cruelty was alwaies vsed against the people of God, as though they had beene heretikes, his word condemned as heresie, and the cause of all euils: and you shall easily perceiue that neither Gilgal, Silo, nor Mispah can assure the Lords Tabernacle any rest: and that Religion keepeth not her place and standing any long time.

13 The vse and profit which is to be made hereof vnto ourselues is this: that forasmuch as God hath giuen vnto vs his word & the Ministery thereof, in such wise that we haue amongst vs (blessed be his name therefore) his true religion & seruice: let vs not grow secure, forgetting our duties vnto him in regard of so vnspeakeable a blessing: lest hee come shortly and remoue our Candlestick from vs. For he hath no lesse cause to execute his iudgements against vs now, then he had

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in old time against the obstinate & vnthankfull Iewes; of whom he complaineth thus: What shall I do vnto thee, O Iacob? thou Iuda wouldst not obey. I will turne me to other Nations, and to those will I giue my Name. For, he entreateth vs continually as a father doth his sons, as a mother her daughters, & as the Nurse her yong Babes, that we would be his people: and yet by our disobedience we refuse. It is therefore to be feared, that the Kingdome of God shall be taken from vs, and giuen to a nation which will bring forth fruits of the same. For I am verely perswaded, there is nothing that will more speedily depriue vs of Gods fauour, and that will sooner bring vpon vs his heauy iudgements, then our vnthankfulnes, in abusing his word and Ministery.

14 It fareth with vs as it did with the Israelites, after their mighty deliuerance out of Ægypt, in the wildernes: who at the first when Manna was strange vnto them, liked it wonderfully, so that they would run out euen on the Sabboth, although they were forbidden to gather it; but some after waxed weary of it. Euen so in the beginning of Queene Elizabeths most happy raine, we all, as men almost hunger starued for lacke of the spirituall foode of GODS word, the

Manna

Manna of our soule, were right glad by what occasion, or from what manner of person soeuer we might heare that Angelicall tidings (as it were from heauen) of our saluation in Christ, and of our iustification through faith in him: Yea, how ioyfull were we then to heare God serued in our vulgar tongue? But now either through negligẽce and lasines we sit at home: or if we come to Church, it is eyther to heare newes, or eloquent phrases from the Preacher, or to vndermine and intrap him, or peraduenture to fetch a nap or two, or to meet a friend, &c.

15 Through this sulnes, some are growen so lasie and vnlusty towards the spirituall Manna, that they will no more goe seeke it abroad, as in former time of need: but they will haue it brought home to their houses; and so make the publike Minister, a parlor preacher, as if it were now a time of persecution: whereas Elie hath his open place by one of the pillars of the Temple, where any man may finde him which is desirous of knowledge. For they which desired to be instructed by Christ, asked him: Rabby, *vbi habitas?* Master, where dwellest thou? He answered, Come & see: & they came to him, and not he to them. He himselfe commanded it should be so: If any man thirst, let him come to me.

16 And

16 And as touching Religion, many be of Gallios minde, that it is nothing but a question of names: or of Pharaoes minde, that it is but a vaine thing: or at most, of king Agrippas mind, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum honora, aut totum abijce*: Either honour Christ wholy, or cast Christ wholy away.

17 There be also many that deale with Gods word & his religion, as doth the Butterflie with the sweet flowers: and that is, euen to die their wings with them, that they may seem to be of a fair painted colour: these thinke that holinesse consisteth in often and much hearing, how litle soeuer they practise. They can endure the soiling of a Gomer, although they reap but an Epha. To these it may be said, as Phocian said sometime to the Athenian bands, *O quam multos duces, quam paucos milites*! more teachers then followers.

18 And as for the ministery it serueth for nothing now-a-daies but euen for a Whetstone to set the peoples tongues on edge. Come, say they, let vs smite Ieremie with the tongue, and giue no heed to his words. Gods Ministers haue cause to complaine, as Ezechia in his time, that they be iudged and condemned at the dores of mens houses: or as Christ and his Apostles, by the fire-

side:

ſide: and as Iohn Baptiſt. that they receiue their iudgement at the Table-cloth or carpet, not from any iudiciall ſeat.

19 Doe we thinke that God will ſuffer ſtill this contempt of his Word & Miniſterie vnpuniſhed: hee hath already lo̅ked a long time for our amending, and hath long borne with our euill doing. And as it is truly ſaid of God in reſpect of his long ſufferance, that he hath leaden feet: ſo as truly it may be ſaid in reſpect of his heauy iudgements following the ſame, that he hath yron hands. Hee commeth againſt vs ſlowly: but when hee comes, he payeth home ſurely.

20 For theſe forty and ſeauen yéars paſt, who hath ledde the life of delights, but wee? what Nation vnder heauen hath bin happy, but our Engliſh Nation? Our God hath long loued vs: our God hath long ſuffred vs, & with his chearefull countenance hath moſt louingly lo̅ked vpon vs. But euen as ỹ Troianes, when their Citie was beaten downe flat to the ground, ſaid thus: *Troia fuit*: there was a Troy, or wee had a Troy: ſo the time may come, wherein we may ſay, God was in this place, and we wiſt it not: we had once Gods fauour, and we acknowledged it not. Nay, if Gods mercy had not bene a bar to hinder the proceedings of the enemies of his Church,

Church, the time of desolation had alreadie fallen vpon vs: especially vpon the death and dissolution of our late gracious Soueraigne. Which day, the Iebusites of this land expected, with a longing desire, as Esau did waite for the daies of his fathers mourning, that they might imbrue their hands in the bloud all true hearted Iacobs of this Realme. But, when the Sun of our prosperity was not eclipsed, by reason of a most happy succession of a gracious Dauid, whom God placed vpon the seat of this kingdome to rule his people with wise and prudent heart; Then we said that our hill was so strong that it could neuer be remoued, and that we were quite out of reach of all aduersity: but soone after the Lord shooke the tower of our happinesse with two stormes. The one was the sword of the deuouring Angell, which toke away at the least forty thousand of our brethren & sisters, within the space of two yeers or vnder: the other was, the trecherous attempt of wicked subiects against our gracious lord ỳ king & the state. But these clouds were no sooner ouerblown, but again we returned to our security: & then we were sunk into the depth thereof, pleasing our selues in our owne waies, & putting the euil day farre from vs, then were we vpon ỳ sodain thrust into

Watson and his complices.

The secrecy of the Treason amplifieth the mercy of God.

The Gunpowder treason.

into the brim of confusion, by that late, cruel, inhumane, & diabolicall treason, practised by disloyall & miscreant wretches, against the King the Quéene, their royal issue, & the Estates of the land, Ecclesiasticall and Ciuill.

This Treason was as a Sea, wherein all other Treasons haue lost themselues. No tongue is able to expresse, nor any heart is sufficient to conceiue the depth of this intended Villany. Let vs imagine what horrour it had béene for vs to behold with our eyes, our cities and townes inuironed with domestical enemies, who were ready to ransacke our houses, to confiscate our goods, to massacre our children, to draw the sword of warre in the land of peace, to quench the light of our Israel, and to remoue our candle & candle-sticke out of the place. But, blessed be the name of our God, the kéeper of Israel, who neither slumbreth nor sléepeth, who hath preserued vs from the violence of our enemies, & hath deliuered vs *faucibus fati*, out of the Iawes of death and destruction: The snare is broken, and we are deliuered. Our King, the Lords annointed liueth, to the glory of God, & the good of his Church: our vertuous Quéene florisheth as a fruitfull Vine vpon the walles of his Palaces: their royall séed prosper in their sight: & all

good

good subiects of the Land, of what condition soeuer they be, haue their hearts filled with ioy, & their mouths with the songs of thanksgiuing, for the Lords gracious protection ouer vs. And for our enemies, shame hath couered their faces: they fret and gnash with their teeth: into ꝑ same pit which they haue digd for others, they are fallen themselues: ꝑ sword which they sharped for others, entreth through their owne sides, their bane-fire of Gun-powder turned into a bone-fire of ioy. With the same fire they thought to burn vs they haue bin slaine, or scorched themselues. This is the Lords doing: & it is wonderfull in our sight. It was a worthy consideration of a learned man of later times, who saith to this purpose; *Est autem hæc peculiaris ars, vt sit diuina, diuinæ sapientiæ, ita temperare conatus malorum, vt illorum impietatem vertat in suam gloriam: & exitium quod alijs intendant, vertat in authorum perniciem & bonorum felicitatem*: this is (as I may so say) the skill and the speciall trade of the wisdome of God, so to temper and order the endeuours and attempts of wicked men, that he turneth them to his owne glory, and the destruction which they attempt against others, to the vtter vndoing of the authors of it, and to the happinesse and comfort of the godly ones.

So it is to all the enemies of Sion.

Erasmus vpon the Psalme.

A moſt ſure and euident demonſtration hereof we haue in our late deliuerance: for our intended deſtruction is turned vnto the confuſion of our aduerſaries, vnto the furtherance of the Goſpell, and to the increaſe of Gods glory. Oh! let this be obſerued aboue all the daies of the yere: let it be writ in Calenders, in golden letters, that not only the age preſent, but the generation to come, may be ſtirred vp vnto due thankefulneſſe: and ye the beloued of our Lord Jeſus, who are participants and beholders of this great and wonderfull mercy, acknowledge it with thankfull hearts & lips, and make knowne your thankfulneſſe by your continuall obedience: for, true thankfulnes is not verball, but cordiall and actuall: and therefore as Bernard hath very worthily obſerued, it is called, *Gratiarum actio, non gratiarum dictio.*

The fift of Nouember. 1605.

Bernard.

If we deſpiſe or ſet light by ſo great graces of the Lord, wee are to looke for none other but that the Lord will take the rod in his hands againe, and vtterly confound and ouerwhelme vs with his iudgements, who would not be reclaimed to true and vnfained repentance by his euerlaſting mercies: for the Lord will not be mocked, neither can he be deceiued: that which we ſow, that ſame ſhall we aſſuredly reape. If we ſow the ſeed

of

of disobedience, vnthankfulnes, & Apostasie, then shall we also reape the fearefull crop of death and euerlasting destruction, both of bodies and soules. From the which the Lord of his infinite mercy saue and deliuer vs.

21 Let vs then in time recall our selues to a better consideration: & let vs constantly and thankfully imbrace the word of God, and perseuer in the way of godlines. It was king Hezekias most commendation, that he did cleaue vnto the Lord, and departed not from him, and it was a Christian resolution of Policarpe, to the Lieutenant of Antony, who incited him to deliuer himself from imprisonment & bonds, by blaspheming Christ: to whom he made this answere, These eighty sixe yeeres haue I serued him, and yet did he neuer hurt me, and sure I will not forsake him now. Euen so let vs resolue, that for so much as we haue begun our Pilgrimage in the spirit, neuer to end it in the flesh: And that if all the world would fall away from God and his word, yet wee, and ours will serue the Lord. So shall wee be sure in the end of this our Pilgrimage, which we haue passed with feare, to enter into that spirituall Canaan, which Christ our Iehouah hath promised vs.

FINIS.

TO THE READER.

CHristian Reader, if by the grace and mercie of God, thou haſt receiued that benefit, by theſe former conſiderations, which I haue prayed vnto GOD that euery one (vvhich deſireth to be a Chriſtian indeed) may receiue; I doubt not but thou haſt a hearty feeling and ſorrow for thy ſins, with a deteſtation and loathing of the ſame, and doeſt earneſtly deſire to be reconciled vnto Chriſt, and to be aſſured of the forgiueneſſe of thy ſinnes, and conſequently of thy ſaluation: which by no better meanes thou canſt accompliſh, then by preparing thy ſelf rightly and worthily to receiue the holy Sacrament of the Supper of our moſt bleſſed Lord and Sauiour, Ieſus Chriſt. To which end and purpoſe, I exhort and beſeech thee, (euen for the loue of him who ſo dearely loued vs, that he gaue his life for vs: yea, and as thou tendreſt the ſaluation of thy own ſoule) that thou wilt enter into the Court of thy owne Conſcience (which at the latter day will be a witneſſe eyther to iuſtifie or condemne thee) and examine thy ſelfe, (either by this which followeth, or by ſome other godly and Chriſtian rule) eſpecially whether thou haue that faith,

faith, that repentance, that thankfulneſſe vnto God, and that loue to thy neighbours and brethren in Chriſt Ieſus, which is neceſſarie to the receiuing of ſo great a benefit and bleſſing, as is the body and blood of our Lord and Sauiour Chriſt Ieſus, the onely price of our Redemption: leaſt thou be found guiltie at the latter day, of the Lords body & blood. For he that eateth this bread, and drinketh the Cup of the Lord vnworthily, is guilty of the body and bloud of the Lord, and eateth and drinketh his own damnation: from which ſtate good Lord deliuer vs.

THE COVRT OF *CONSCIENCE.*

Wherein euery ſinner may examine and try himſelfe, whether he be fitly prepared to receiue the bleſſed Sacramant of the Lord SVPPER.

DEarely beloued in our Lord and Sauiour Ieſus Chriſt: If we will be worthy receiuers of the holy Supper of our moſt bleſſed Sauiour and Redeemer, it is neceſ-

ſarie wes hearken vnto the Apoſtle Saint Paul, to the Corinthians, Chap. 11. Verſ. 27. Where he ſaith thus: Whoſoeuer ſhall eate this bread, and drinke the Cup of the Lord vnworthily, ſhall be guiltie of the body and blood of the Lord. 28. Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this Cup. 29. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he diſcernes not the Lords body. Here the Apoſtle ſheweth vs the danger of the vnworthy receiuing of the Lords body & blood, and alſo the meanes how we may be worthy receiuers of the ſame; namely, by examining our ſelues: that is, by preparing our hearts and conſcience in ſuch wiſe, that we may confidently ſay with the Prophet Dauid, My heart is prepared.

2 The way then to prepare thy heart, is to examine thy heart, & to endeuour that it may be fit for God to dwell in. For thy heart and conſcience is Gods court: which he wil yeeld to no other. It is his throne: and none may ſit there but he. It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may iuſtly come, but the right ſpouſe.

3 This Conſcience of man, is a certaine light wherewith God hath indued it, as a perpetuall

petuall ſurueiour and beholder of thoſe things which we haue thought, ſaid, or done. And it is called a good conſcience, when it knoweth nothing but that which is good. But it is called a bad conſcience, when it accuſeth that which is euill.

4 There are three things belonging to the conſcience of euery one, be it good or bad: Knowledge, Teſtimony, and Condemnation or Iuſtification.

5 Concerning the firſt, it cannot be denied, but that mans conſcience putteth him in mind of thoſe things which he hath thought, ſaid, or done: as teſtifieth the Prophet Dauid in thoſe words: I do know mine iniquity, & my ſins is euer before me. And ſpeaking in the perſon of God, he ſaith: I will reproue thee and ſet thy miſdeeds in order before thee. Pſal. 51. Pſal. 50.

6 The ſecond thing which belongeth to Conſcience, is Teſtimony, which euer accompanieth the warning and the gnawing conſcience. The warning conſcience is oftentimes lulled aſleepe: but the gnawing conſcience awaketh her againe.

7 This gnawing conſcience carrieth alwaies with it a witneſſe-bearer, which is a continuall remembrancer and regiſter of all that we doe or ſpeake. This is more then a thouſand witneſſes beſides. If all the world

ſhould ſay and ſweare for thee that thou art innocent, and yet thy own conſcience accuſe thee: that one ſhall be more then all the other. Contrariwiſe, if all the world ſhall ſay that thou art guilty, and thy conſcience ſhal teſtifie for thee that thou haſt committed no ſuch offence: it is vnto thee as a brazen wal, & bulwarke inuincible againſt the whole world.

8 Then commeth the third thing: which is Iuſtification, or Condemnatiõ. For, preſently after the offence, the conſcience of a wicked man is vnto him in ſtead of an accuſer, a witneſſe, a Iudge, and a hangman. For no man can haue a more ſeuere Iudge than himſelfe: becauſe when a man iudgeth truly of himſelfe, he doth not abſolue himſelfe.

9 Cain, hauing moſt vnnaturally ſlaine his innocent brother, felt the horrour of condemnation in his owne conſcience. And therfore fearing the iudgement of God, he ſaid:
Gen.4. Whoſoeuer findeth me ſhall ſlay me.

Ioſephs brethren carried this condemnation in their owne conſcience, for ſelling their innocent brother: and therefore with ſhame and confuſion of face, ſaid: What ſhall
Gen.44. wee ſay or ſpeake vnto my Lord? and how can we iuſtifie our ſelues? God hath found
Gen.43. out our wickednelſe. And Pharao out of his owne guilty conſcience ſaid, (albeit like

an

an hipocrite) I haue sinned against the Lord your God, and against you. Exod. 10.

Sauls owne conscience condemned him, in that he had persecuted Dauid vniustly, & therfore said, Thou art more righteous than I: for thou hast rendred me good, and I haue rendred thee euil. Also Iudas for the betraying of his master Christ, felt such horror of conscience, that he confessed saying, I haue sinned in betraying the innocent bloud. 1 Sam. 24.

10 Thus sinne begetteth an euill conscience: and an euill conscience in the wicked, begetteth damnable feare and desperation, which feareth his owne suspicions. The tyrant Caligula neuer had secure & quiet rest, but euer continued in horrible dread & feare. That monster Nero, after he had killed his mother, confessed that in sleep he was much troubled with her, and tormented with Furies that burned him with flaming torches.

11 If there be such terrour of conscience in the wicked, how commeth it to passe that they are many times in such mirth & pleasure? Surely, because they are removed from the way of sinners, into the scorners chaire, and then all is quiet.

12 There was a time when there was a conscience in the world. And is the world better for age? No verely: for, conscience is now

now ſhrunke into Science: and vnder the faire ſailes of mens knowledge they fall to make wracke of conſcience; according to the ſaying of the Apoſtle, Some hauing faith and good conſcience, haue made ſhipwracke of their faith. 1 Tim. 1.

Doeſt thou then (deare Chriſtian) deſire to haue the hope of eternal life ſeated in thy heart? Looke that thou haue faith and a good conſcience. Which if thou haue, thou wilt ſay with father Iacob, vpon the leaſt ſuſpicion of wrong, Carry with you againe the money that was in your ſackes, leaſt peraduenture it was ſome ouerſight. Gen. 43.

Then will your actions be ſo squared with truth, that with a good conſcience you may ſay with Abimilech: With an vpright mind, and innocent hands haue I done this. Then will you ſay with Zachee: Behold, Lord, if I haue done any man wrong, I reſtore foure-fold. And ſo, bleſſed ſhalt thou be, becauſe thou art not condemned in thy owne conſcience. Gen. 20.

Therefore before thou commeſt to the Table of the Lord, follow the counſell of the Apoſtle, Let a man examine himſelfe (that is, his conſcience) and ſo let him eate. When Iehonadab came to Iehues Chariot, he ſaid, Is thy heart vpright, as my heart is toward thee? So when wee come to be the Lords 2 King. 10

guests,

gueſts, he would haue our hearts vpright to him, as his is to vs.

This examination conſiſteth chiefly in this, To ſee and try whether we haue theſe foure gifts of Gods grace: namely Faith, Repentance. Thankſgiuing to God, and true Charity towards our neighbours. For, firſt we muſt haue Faith, that is, a certaine and infallible aſſurance, and firme perſwaſion that God is a mercifull father vnto vs, in the Name of his ſon Ieſus Chriſt our Lord, whom hee deliuered to death for vs. Yea, euery ſinner muſt apply Chriſt his merits particularly vnto himſelfe. This Faith commeth not of vs, neither is groũded vpon vs, or vpon any thing that is in vs: but it commeth from God, and is grounded vpon God the Father, Sonne, and Holy-ghoſt, and vpon the promiſes of the Goſpell confirmed inwardly within vs, by the working of the Holy-ghoſt, which cryeth in our hearts Abba, that is Father. Furthermore, this faith is nouriſhed, confirmed & increaſed in vs by the holy Sacraments. For, in the Supper, God as a good Father (after he hath once brought vs into his Church by Baptiſme) nouriſheth vs ſpiritually with the proper ſubſtance of his Son Ieſus Chriſt, applying and making proper vnto euery one of vs the merit

merit of his death and paſſion. To this end and purpoſe it is, that Ieſus Chriſt himſelfe giueth vs the bread and wine: that he commandeth vs to eate and drinke it: that his ſaith, that the Bread is his body which is giuen for vs, and that the Wine is his blood which is ſhed for the remiſſion of our ſins: by which words hee giueth himſelfe wholly vnto vs: he will be our nouriſhment & ſpirituall life: he will dwel in vs by his holy ſpirit, & will that we abide in him by faith, that through beliefe we may not periſh, but haue eternall life, whereof he is the onely Heire and giuer. In like ſort the breaking of the bread of the Supper, ſerueth to the confirmation of our faith, & ſure warranting of our ſaluation: inſomuch as it aſſureth vs, & cauſeth vs to ſee with ſpirituall eyes, that Ieſus Chriſt was once broken with the paines of death in Ieruſalem, to deliuer vs from the ſame, and to get vs eternall life. Alſo in that, by the commandement of Ieſus Chriſt, we take the bread in our hands, and then the Cup: moreouer, in that that we eate the Bread & drinke the Wine, which turne into the nouriſhment of our bodies, we are certified that by the hands of faith, we take and embrace Ieſus Chriſt our Lord, for our only Sauiour & Redeemer: and that by the ſame

Mat. 26. 2.
Mat. 14. 22
Lu. 22. 19.
1 Cor. 11.

Ioh. 3. 36.
Pſal. 8. 7.
Mat. 11.
Heb. 1. 2.

Faith

Faith we eate his body ſpirituallye, & drinke his bloud, to the hope of eternall life.

Now, euery one of vs muſt liue by his owne Faith, according as wee make our confeſſion in the Beliefe, which is called the Apoſtles, in that euery man ſaith by himſelfe, I beleeue in God; and ſaith not, We beleeue. We muſt not here caſt in our braine, or think vpon the beleeuing or vnbeleeuing, vpon the worthineſſe or vnworthineſſe of an other man, but vpon our owne. For S. Paul doth not teach vs to examine other men, or that other men ſhould examine vs: but hee ſaith, Let a man examine himſelfe. Therefore let euery one of vs for their own part be aſſured in his heart, that Ieſus Chriſt the true Meſsias, is come into the world to ſaue ſinners: amongſt whom he ought to account and eſteem himſelfe (by the example of S. Paul) the chiefeſt. Let him beleeue that Ieſus Chriſt came downe from heauen vnto earth, to lift vs vnto him from earth to heauen: that he was made the Son of man, to make him the child of God: that he was conceiued by the Holy-ghoſt, and that he was borne of the Virgin Mary, to purge & cleanſe his wicked conception & birth. Let him perſwade himſelfe that the Sonne of God hath ouercome the diuell, to deliuer him from the

tyranny

tyranny and ſlauiſh ſubiection of the Diuell: that hee hath fulfilled all the Law, (louing God his Father with all his heart, ſtrength and might, and his neighbour as himſelfe) to get him iuſtice: that he appeared before Pilate an earthly Iudge, & receiued (as an euill doer) ſentence of condemnation for his life, to exempt him from appearing before the terrible iudgement ſeat of Gods iuſtice, to receiue ſentence of death & euerlaſting damnation, for that he had offended one eternall and euerlaſting God. Let him aſſure himſelfe, that the ſame Ieſus Chriſt went downe to hell for him, that is to ſay, that he ſuffered the ſorrows and terrors of the ſecond death, and of the ſincere wrath of God, to deliuer him: that he dyed a death accurſed of God, (in that he was hanged on the croſſe) to purchaſe him life and bleſſing before God: that he roſe againe, for a gage and aſſurance of his reſurrection: that he aſcended into heauen, for a certaine token that he alſo ſhal aſcend thither: that he ſitteth on ỹ right hand of God his Father, to be for him an euerlaſting prieſt, teacher, king, defender, reconciler, & aduocate: to be ſhort, that he ſhall come at his laſt comming, for his comfort and full redemption. We muſt alſo euery one of vs for his owne part, make prayer vnto our ſelues

selues (yea, and make ours) all the godnesse and al the riches that are in Iesus Christ: because that in giuing himselfe to vs, hee giueth vs his benefits also. So then in that that Iesus Christ is God, it is to make vs partakers of his Diuinitie: in that that hee is the heyre and Lord of the world, it is to make vs partakers of his Lordship and Inheritance, and that we recouer in him the gouernment of all things which we left in Adam: in that that he is well-beloued of his Father, it is that we may be acceptable vnto him: in that that he is rich, it is to make vs partakers of his riches: in that that he hath all power against the diuell, sinne, hell, Antichrist, the world, and all our enemies, it is to defend and shield vs: and in that that he is iust and good, it is to iustifie vs, and to make vs good: in that that he is happy and immortall, it is to make vs partakers of his holinesse and immortality.

When we shall thus particularly apply all the actions and benefits of Iesus Christ our Lord, and also all his essentiall qualities vnto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may we boldly come to the Lords table: whereat we shall enioy Iesus Christ, God and man, by the benefit of faith, and

and shal feele moreouer a great increase and augmentation of the same.

But we must note, that it is impossible for vs to be vnited & made one with Christ, and to be made partakers of the treasures and riches which are in him, vnlesse we first renounce Antichrist & his kingdome, and vnlesse we detest all Idolatry, superstition and traditions of men, directly contrary to the pure seruice of God, bounded & limited out in his word. For seeing that God is our only Creator, and he giueth himselfe wholly vnto vs in the person of his Son Iesus Christ, the true Isaak, in whom all Nations of the earth are blessed: it is great reason, that likewise by faith we giue vp our selues & yeild vs wholly vnto God. And thence it is, that God in the Law doth rightly require of his people that they haue no other Gods but him, & that they loue him with al their heart with all their soule, with all their strength & vnderstanding, that is to say, with all their parts, as well inward as outward. And thence it is also, that God doth not onely rebuke and reprooue all them that halt on both sides: but commandeth also, that they which sacrifice vnto strange gods, should be put to death. And to this purpose, S. Paul (minding to warne the Corinthians to flie from

Reg. 18. Deut. 13. 1. & 17. 1.

Idolatry)

Idolatry) vſeth an argument taken from the knitting together and vnion that wee haue with Ieſus Chriſt our Lord in the Supper, ſpeaking after this ſort; The cup of bleſſing which we bleſſe, is it not the communion of the bloud of Chriſt? and the bread which we breake, is it not the communion of the body of Chriſt? As if he would ſay, that ſeeing the Corinthians came not to the Supper to be partakers ſimply of earthly Elements, but to be partakers really and indeed, of the bodie and bloud of our Lord Ieſus Chriſt, to be made one with him by faith, and to be made fleſh of his fleſh, and bone of his bones: that therefore it were too great wickednesſe and abhomination, to be preſent in the aſſemblies of Infidels, or to be partakers of their idolatry. And therefore the Apoſtle addeth afterward, that the Corinthians cannot drinke of the cup of the Lord, & of the cup of diuels: and that they cannot be partakers of the Lords table, and of the diuels table. Whereby he ſignifieth, that it is impoſſible to ſerue God, and the diuell together: and that whoſoeuer doth communicate with Idolatry, doth manifeſtly renounce our Lord Ieſus Chriſt. Therefore ſeeing that darkeneſſe is no more contrary to light, Vice to Vertue, death to life, Paradiſe to hell, then

1 Cor. 10.

1 Cor. 10.

the Pope and his doctrine is contrary to our Lord Ieſus Chriſt and his holy Goſpell; it behoueth all true faithfull people to withdraw themſelues wholly from Popery, and caſt off without delay the yoke of that Romiſh Antichriſt, that they may giue themſelues wholly to the ſeruice of this Sauiour and Redeemer, Ieſus Chriſt. But if ſo be that the communion that we haue with the Son of God, & the promiſes of the heauenly Father, cannot intice and perſwade vs to yeld our ſelues wholly to God, to put our truſt in him onely, to ſerue and worſhip him onely, according to his will, but that we wil yet cleaue vnto Antichriſt, and his ſeruants and Miniſters; yet at the leaſt let the threatnings and iudgements of God hinder vs, and feare vs ſo to doe: as when it is ſaid, Goe out of
Apoc. 18. her my people, that ye be not partakers in her ſins, & that ye receiue not of her plagues.

And againe, if any man worſhip the beaſt and his image, and receiue his marke in his forehead, or in his hand, the ſame ſhal drink
Apoc. 14. of the wine of the wrath of God, yea, of the pure wine which is powred into the cup of his wrath: and he ſhall be tormented in fire and brimſtone before the holy Angels, and before the Lambe: and the ſmoke of their torment ſhall aſcend euermore: & they ſhall haue no

reſt,

reſt, day or night, which worſhip the beaſt and his image, and whoſoeuer receiueth the print of his name. And againe, the fearefull and vnbeleeuing, the abhominable, murtherers, whoremongers, ſorcerers, idolaters, and all lyers, ſhal haue their part in the lake which burneth with fire & brimſtone, which is the ſecond death. Let this therfore be well printed in our hearts, that we be not ſeduced and deſtroyed with the vaine ſeruers of this world, which thinke it a thing not impoſſible to ſerue God and the Diuell, Ieſus Chriſt & Antichriſt, to follow the commandements of God & of men, and to ſatiſfie the affections of the ſpirit and the fleſh at once. Apoc. 21.

2 We muſt haue Repentance.

The preparation whereof wee ſpake before touching faith (which applyed vnto euery one of vs particularly, Ieſus Chriſt with all his riches & bleſſings) can haue no place in vs, vnleſſe it bring forth alſo in vs a true Repentance: that is to ſay, a true miſliking of euill, & a burning loue and affection to goodnes, as we ſee in the example of Dauid, Peter, Paul, and other holy men. We muſt haue ſorrow and vnfained griefe, for that we haue offended God: for that we haue before times wickedly abuſed our Creation,

Redemption, and Baptisme: for that we haue prouoked God with all our members: for that we haue abused our vnderstanding, heart, tongue, feet, and hands: for that we haue giuen and set forth our soules and bodies (which are the temples wherein God would dwell) to Infidelity, Idolatry, Superstition, Filthines, Blasphemy, Whoredom, Extortion, Usury, Robbery, gluttony, Drunkennes, Ambition, Excesse, Ryot, and other worldly vanities; which is as much as if we would haue lodged God the Father, the Son & the Holy ghost, in a stinking and filthy Priuie. We must therefore be sorry for our wicked life passed: vsing a true and seuere examining of our selues, which may bring forth in vs a displeasantnesse and horrour of our fore-passed renting and breaking (by all maner of meanes) the Law of God, to follow the will of the diuell, of the world, and of the flesh. Now the breaking of the bread of ỹ Supper (which is omitted in the Palleouer of the Papists) should cause vs to acknowledge and detest our wickednes, that is to say, whatsoeuer is found in vs contrary and repugnant to the pure and holy Law of God. For, in that that the bread is broken for vs, or rather in that that we breake the bread of the Supper of our Lord Iesus

Christ,

Chriſt, it ſignifieth vnto vs, that indeed it is we, that is, our ſinnes and iniquities which haue crucified and put to death the Lord of life, who is the very ſame Ieſus Chriſt our Lord. So that we muſt not doe, as in times paſt the Infidels did, which made great lamentations & inuectiues againſt the Iewes, Pontius Pilate, Herod, Iudas, and them that had executed and put CHRIST to death, and in the meane ſeaſon flattered themſelues, vaunting of their owne merits and deſerts: and did not narrowly conſider, that Iudas, Pontius Pilate, and Herod, were but executers and miniſters of their impieties and ſinnes.

Let vs therefore conſider in the breaking of the bread, that our ſinnes, yea, the ſinnes of euery one of vs ſeuerally, crucified the Sonne of GOD, and brake him with the ſorrowes of the firſt and ſecond death: as namely the words of the Supper doe ſhew, that the body of Ieſus Chriſt was broken for vs, and his blood was ſhed for the remiſſion of our ſinne. And our heauenly Father witneſſeth the ſame, ſpeaking of the death of his Sonne: For the ſinne of my people haue I ſmitten him. Then if it bee ſo, that our ſinnes being weighed in the Balance of the iuſtice of GOD, were found to be ſo Eſay 53.8.

weighty, and of ſo great importance, that his wrath and diſpleaſure could neuer haue bœn appeaſed towards vs, but by the death and Paſſion of his onely Sonne, which maketh full ſatiſfaction, I ſay, by the cruell ignominious death of the Croſſe: why ſhould not wee hence-forward deteſt and abhorre our ſin, as that which is the cruel and bloody murtherer of the onely Sonne of God? Beholde the Sunne and the Moone, behold the Element, behold the veile of the Temple, behold the ſtones and rockes, which were moued at the death of Ieſus Chriſt, which ſhewed forth tokens of ſorrow: and wee which beare within our ſelues the cauſe of his death, ſhall not we haue in horrour and deteſtation this curſed enemy, Sin, that is lodged within vs?

Mat. 27.

Shall we ſuffer it to rule and dwell in vs, as before, that it might bring home death vnto vs? Not ſo: but we muſt deteſt it, as that which before time ſeparated vs from God our chiefeſt happines: as that, that cauſed vs to loſe the image & ſimilitude of God, according to which we were created at the beginning by God. It is that, that hath wholly deſtroyed vs, that hath depriued vs of holineſſe and righteouſnes, that hath baniſhed vs out of Paradiſe, that hath made vs

Sinne.

ſlaues

ſlaues to the tyranny of the diuell, that hath made vs ſubiect to ſo many miſeries and diſeaſes: and to be ſhort, both to the firſt and ſecond death. It is that, which after it had ſet a barre and diuiſion betweene God and vs, cauſed vs to ſée our owne filthineſſe, purchaſed to vs ſhamefull and villanous infamie, made vs to tremble at the voice of our God, which was before moſt pleaſant and louing vnto vs. It is that, wherby the wrath of God is heaped vpon men: that maketh the earth to become barraine, and to bring forth Thiſtles: that cauſeth women to bring forth in ſorrow, and that men eate their bread in the ſweat & labours of their bodies. Seeing then that ſinne bringeth forth and procureth vnto vs daily ſo many miſeries, it followeth that we ought to withdraw our ſelues from it, if we will not be wilfull enemies of our owne happines & ſalnation. Now then, I cite here all diſordered and ſlanderous perſons, which notwithſtanding are ſo impudent to preſent themſelues to the Lords holy Table: I aſke them what it is that they promiſed to God and his Church in baptiſme? They will anſwere mee, they promiſed God to renounce the diuell and all his workes. But one of the chiefe and principall workes of the diuell, is ſin. Why doe we not then abſtaine from it?

Why are they traytors, and diſobedient to God and his Church? Why haue they conſpired with the diuell, the world & the fleſh, againſt their own ſaluation? How dare they preſent themſelues before God, to aſke him pardon & remiſſion of their ſins? ſeeing that more and more they heape ſin to ſin, and crucifie and kill againe (as much as in them lyeth) the Son of God, or (at the leaſt) make a ſcorne and a ſcoffe at the purging of his bloud, which was applied to them in Baptiſme. Put the caſe, that a wicked man, poore and deſtitute of all hope, were fallen into a mire, whereout he could by no meanes raiſe himſelfe: and that ſome young Prince paſſing that way, take the paines to draw him out of the ditch, to make him cleane, to cloath him with gorgeous and pretious apparrell: if this wicked man, and poore miſerable caitife fall againe into the mire wilfully by his owne folly, and betray both himſelfe & his apparrel, being moreouer in great danger of his life: would not you think that this man were marueilouſly vnkinde, and a contemner of that princely bounty & goodneſſe; and on the other ſide, a wilfull and ſcornfull enemy of his owne health, worthy to be loſt & caſt away, without any help or aſſiſtance? euen ſo ſtandeth our caſe with Ieſus Chriſt.

We

We fell all into the puddle of ſin in the perſon of Adam: we are all wicked doers, and worthy of an hundred thouſand gibbets before God: we can by no meanes, of our ſelues, get out of the ditch of deſtruction, wherinto we are all fallen by our own fault. Behold the ſon of God, the King of Kings, the Lord of Lords, which commeth to draw vs out of this puddle, and to waſh vs with his moſt pretious blood, which vouchſafeth to cloath vs with the proper cloake of his righteouſneſſe and innocency. If we come againe to wallow our ſelues in the puddle of ſinne, if we pleaſe our ſelues in it, if we defile and bedurt the roabe of innocency which he hath giuen vs in Baptiſme, are we not manifeſt contemners of the inestimable loue and gift of Ieſus Chriſt? and are moreouer worthy to rot a thouſand times in our filthineſſe, or rather to gnaſh our teeth euerlaſtingly with the diuell in hell? It is euident. Gen. 3.6.

Seeing then it is ſo, that the end of our redemption, baptiſme, and iuſtification, requireth of vs to abſtain from ſin (ſo far forth as poſſibly we may, & our fleſhly infirmitie will ſuffer) let vs take all paines and diligence by the vertue of the ſpirit of God, to caſt out from vs all foulnes & filthines, idolatry, blaſphemy, rebellion, hatred, murther, whoredome,

whoredome, theft, & vſury, & all other things contrary to the holy law, if we will not be more then ingratefull towards Ieſus Chriſt, and open enemies of his Church, and our owne ſalvation. But becauſe it is not ſufficient for the inducing of a true and healthfull repentance, to acknowledge our miſery, to abhorre it, to confeſſe it, and to abſtaine from it, but we muſt alſo know, deſire, and do that good which God commandeth in his word: we muſt conſider the arguments that ought earneſtly to ſtirre vs vp to the ſanctifying of the name of God. Firſt, in that we are ioyned and made one with Jeſus Chriſt in the Supper, in that we are made fleſh of his fleſh, & bone of his bones, in that we live by his holy ſpirit: ought not this vpon good cauſe to exhort vs to conforme our ſelues to the image & likenes of the holines of our Lord Ieſus Chriſt? Can he dwell in vs, nourish vs with his owne ſubſtance, quicken vs with his holy ſpirit, ioyne vs vnto himſelfe by the bond of faith, yet ſo, that he, his holy ſpirit, & Faith, bring not forth in vs good workes? Howeuer, foraſmuch as he doth not give himſelfe vnto vs halfe-meale, and deſtitute of his qualities and riches, but accompanied with all ſpirituall gifts and bleſſings, adorned with righteouſneſſe and perfection,

accom-

accompanied with innocency and ſanctification: how can we receiue Ieſus Chriſt, enriched with all his graces, that the righteouſnes of our head may ſhine in vs which are members; yea, ſhine in all our parts, as well inward as outward? Muſt it needes be, that the two parts of our ſoule, that is, our mind and heart, which ought to apprehend and take holde of the promiſes of God, which ought to receiue by faith the body and blood of our Lord Ieſus Chriſt, that is, whole Ieſus Chriſt, true God, equall in every reſpect to God his Father, and true man, made of humane body and ſoule: that this minde and heart (I ſay) muſt be applyed to the meditation and loue of worldly and wicked things, being deſtitute of the knowledge and loue of God, & of the loue of our neighbor? doth it behoue our body, which is the Temple of God, to be prophaned? that our eares, which were created of God to heare his voyce, ſhould be ſtopped againſt it, & be opened to vanities, wanton talke, and vnchaſt ſongs? Doth it behoue our tongue, which is bound by the right of creation, to ſing the praiſes of God, & by the right of redemption to ſhew forth the Lords death till hee come; that this tongue, which is ſo proper an inſtrument of the glory of God, ſhould be mute to

gwdneſſe

gwdnes, inceſſantly occupied in backbiting, ſlandering, blaſpheming, or at the leaſt in ſpeaking idle wordes, whereof one day we ſhall yeld an account before the throne of the Maieſtie of God: Doth it behoue our mouth, which ought to receiue the bleſſed ſigne of the body and blod of our Lord Ieſus, to ſuppreſſe the beneſit of our redemption, and to haue adders poyſon in it? Doth it behoue our hands, which ought to take (at the Supper) the aſſured gage of ỹ loue of God, the infallable pledges of his league with vs, the earneſt-penny of our ſalnation, to be void of gwdnes? and beſide that, be giuen to extortion, theft, murther, oppreſſion and violence? Doth it behoue our fæt, which ought to run and make haſte to gwdneſſe, to be ready & light to run to miſchiefe? No ſurely: but as hee which calleth vs is holy, ſo likewiſe muſt we alſo be holy. As he hath brought vs by his holy Baptiſme into his holy houſe which is his Church, the communion of Saints: euen ſo likewiſe muſt we lead therin a gwd and holy conuerſation. As he hath waſhed vs from our ſins by the precious blod of his Sonne Ieſus Chriſt, ſo muſt we die to them, and line in righteouſnes. As he hath called vs to the incorrupti-ble hope of the bleſſed reſurrection & eternal

life:

life: ſo muſt we lift our hearts on high, and not be buried like Moles in this fraile and tranſitorie earth. To be ſhort, ſeeing that the grace of God is ſet before vs euery day, and his holy word ſoundeth in our eares, to this only end, that it may bring ſaluation vnto vs, and that (renouncing all vngodlines and worldly deſires) we ſhould liue ſoberly, iuſtly, and godly in this preſent world, looking for the bleſſed hope and appearing of the glory of the mighty God, and of our Sauior Ieſus Chriſt, we muſt pray vnto this good God, that he would giue vs grace ſo to behaue our ſelues towards him in liuing godly, ſo towards the poore in relieuing them charitably, & ſo towards our ſelues in liuing ſoberly, that we may be found (at the end) irreprehenſible, by the meanes of that his welbeloued Sonne, our Lord Ieſus Chriſt. Tit. 2. 11. 12. 13. 14.

3. Of Thankeſgiuing.

THirdly, we muſt giue thanks to this good God, for the benefit of our redemption: and for this cauſe, the Auncients called the holy Supper, Euchariſtia, ỳ is to ſay, gratefulneſſe, good grace, giuing of thanks. For if ſo be that our ordinary food and daily bread which God giueth vs for the nouriſhment of our

our bodies, ought to be ſanctified by ỹ woꝛd, and receiued with thankeſgiuing: ought we not much moꝛe to thanke God foꝛ the heauenly bꝛead, and foꝛ the nouriſhment of our ſoules, which is offered vnto vs, and really giuen vs in the holy Supper of Ieſus Chriſt? And wee ſée alſo how Ieſus Chriſt himſelfe ſheweth vs an example hereof. Foꝛ, when he toke the bꝛead of the Supper, S. Matthew and S. Marke ſay, that Ieſus Chriſt bleſſed: and S. Luke expounded this woꝛd Bleſſed, when he ſaith that he gaue thanks.

Now then, ſéeing that we ſée that Ieſus Chriſt, when he toke the bꝛead at the Supper, gaue thankes to God his Father, as hée did alſo when he toke the Cup, and that foꝛ the redemption of mankinde; it is our duty to doe the like. And that we may the better be moued to giue thankes to God, we haue to conſider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giueth vs at his holy Table: which cannot be done, vnleſſe we conſider our miſerable condition, which was befoꝛe figured by the tempoꝛal captiuity of Egypt.

We ſée there how Pharaoh was ſtrong and mighty: how he knew not the General: how he went about to kill all the ſéed of the Iſraelites, by the ſuppꝛeſſion and death of

their

their men childꝛen. We ſee alſo how exceſſiuely he cauſed the Iſraelits to worke, without any hope of wages: how he would not ſuffer them by any meanes to ſacrifice to the Lord, nor to goe forth of the land of Egypt.

Which thing continued not for one yeare or two, but for the ſpace of foure hundred and thirty yeeres. Heere may we liuely behold a draught of our miſery. We were all loſt and deſtroyed in Adam. We were holden captiues in the hellish Egypt, vnder the tyranny of a ſpirituall Pharaoh, which is the diuell. This Tyrant was ſtrong and mighty: he ſuffered vs not to ſerue our God. He made vs to labour inceſſantly in ſlauiſh and vnfruitfull workes of ſinne, to the eſtabliſhment of his owne kingdome. Heé ſlew not onely men childꝛen, but he led vs all indifferently, to vtter ruine, and deſtruction. And this tyranny had not onely continued for a certaine time, but had beene eternall and for euer permanent, if the mercy and power of our God had not plucked vs out of it by the miniſtrie of the true Moſes, which is our Lord Ieſus Chriſt; who is the true Lambe which the heauenly father hath deliuered to death, to deliuer vs from it, and purchaſe vs eternall life. As it is ſaid, God ſo loued the world, that he hath giuen his onely begotten

Son

Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life. Now then ſeeing this good God hath done vs ſo great a pleaſure as to free vs from the tyrannie of the diuell, of ſin, of death, & of hell: ſeeing that his loue was ſo great that he deliuered his only Son to the cruell & ignominious death of the croſſe, for vs which were the ſeruants and bondſlaues of Sathan: his welbeloued, for vs, which were his enemies: the iuſt, and the Lambe without ſpot, for vs which were ſinners and corrupt: the onely heyre of Paradiſe, for vs, which were worthily heyres of hell: ought we not to be raviſhed with admiration of this great and vnſpeakable loue of God toward vs? and our tongues to be for euer diſplayed to publiſh with a loud voyce the praiſe of the benefit of our redemption? It is very reaſonable. And therefore we ſée that Ieſus Chriſt admoniſheth vs of our duty in this behalfe, ſpeaking of the celebration of the holy Supper: Doe this in remembrance of me. And S. Paul expreſſeth what remembrance this is, when he aduertiſeth vs, that as often as we ſhall eat this bread, and drinke this cup, we ſhew the Lords death till he come. Séeing then that God requireth of vs a true acknowledging of the benefits which we receiue at his

Luk. 22.
1 Cor. 11.

his hands and bountifulnes, by the means of our Lord Ieſus Chriſt: let vs take héed that we be not ſpotted with the fault of ingratitude: eſpecially, if we will not incurre the wrathfull diſpleaſure of God, and acknowledge him for Iudge, whom we would not acknowledge for a gentle and mercifull Father: as Saint Paul alſo to this purpoſe threatneth the ingrate and forgetfull, when he ſaith; Whoſoeuer ſhall eate this Bread, and Drinke the Cup of the Lord vnworthily, eateth and drinketh his owne damnation. And rightfully is the vengeance of God diſplaid againſt them which wickedly ſuppreſſe the glory of God, in that which concerneth their owne ſaluation. For if ſo be that a murtherer readie to be hanged for his wicked déeds, caſting away, and reiecting his Princes gracious Pardon (and not vouchſafing to thanke him for it) deſerueth worthily the Gallowes: or if a childe deſerue the rod, for not giuing once, I thanke you, to his father, when he hath receiued at his hands great and ſingular benefits: much more we, (which for our ſinfull and wicked deeds deſerue to be hanged in Hell) if we contemne the grace of God our Soueraigne Prince, and make no account of the euerlaſting benefit, which our heauenly Father

preſenteth vs withall in Ieſus Chriſt, who is offered to vs in the Supper, by good right & reaſon, we I ſay, are worthy to periſh for our vnkindnes & vnthankfulnes. But here muſt we diligently marke the points that follow.

Firſt, this acknowledging muſt be made to one onely God, by his onely Sonne Ieſus Chriſt. For, euen as God by his only Son hath redeemed vs from euerlaſting death: ſo will hee that to him alone, and by him alone, in whom he is well pleaſed, we render thanks for his benefits. And we ſee how S. Paul ſetteth this forth vnto vs in many places, and preciſely in the Epiſtle to the Epheſians, where he ſaith, Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all his ſpirituall bleſſings in heauenly things in Chriſt, as he hath choſen vs in him before the foundation of the world. But they which cal vpon ſaints put their truſt in them, or in their merits, they alſo which make them patrons, and aduocates to God-ward, & likewiſe they which truſt in their owne ſtrength, in their merits, will, or good works, robbe God of his glory, and cannot giue him true thanks for the benefit of redemption. For we cannot giue to any creature, the leaſt glory that may be in the matter of our ſaluation, but we commit

ſacrilege

ſacrilege againſt GOD the Creatour.

And therefore renouncing our ſelues and euery liuing creature, let vs ſay with the Apoſtle, Vnto the king euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour and glory for euer and euer. 1 Tim. 1. 17.

Secondly, thanks muſt be giuen, not with the mouth onely, but with the heart alſo. For ſeeing that God is a ſpirit, he requireth a ſeruice of vs, that is agreeable to his nature: that is to ſay, he will be ſerued of vs in ſpirit and truth. And therefore, when the prayſing of God for the benefit of redemption commeth in queſtion, wee muſt haue our hearts lift vp on high, & there muſt be a conſent and mutual agreement betweene our inward affections & our tongues. As we ſee how Dauid exhorteth himſelfe to the ſame, when hee ſaith: My ſoule praiſe thou the Lord, and all that is within me praiſe his holy name. My ſoule (I ſay) prayſe thou the Lord, & forget not all his benefits. And the bleſſed Virgin ſignifieth the ſelfe ſame, in her ſong, ſaying: My ſoule magnifieth the Lord, & my ſpirit reioyceth in God my Sauiour. Now all hypocrites and wicked perſons, alſo they that ſing and pray in an vnknowne tongue are heere reproued. For where there is no vnderſtanding, there is no Iohn 4. Pſal. 103. 4 Luk. 2. 46.

affection nor will, and consequently no faith: without which whatsoeuer we do, be it neuer so faire and glorious before men, it is but sin and abhomination before God. Let vs take heed therefore that in this behalfe we wander not, and go astray: lest we be condemned with the Iewish people, which honoured and serued God in vaine: insomuch as they came neere vnto him onely with their mouthes, and honoured with their lips, but not with their hearts.

Esa. 16. 13. Mat. 15. 8.

Thirdly, it must be done at all times and seasons, that is to say, as well in affliction, as in prosperity: and to this purpose Dauid protesteth, that he will alwaies giue thanks vnto the Lord, and that his praise shal be in his mouth continually. And S. Paul admonisheth the Thessalonians, to giue thankes in all things: adding; For this is the will of God in Iesus Christ. But this is cleane contrary to time-seruers, and to all them which in time of prosperitie fawne vpon the Gospell, and are well content for that time to serue God; whom afterward in time of affliction they defie and set at nought.

Psal. 34. 1.

1 Thes. 5. 18.

The cause of this mischiefe is, for that they haue not yelded themselues to the Church of God for a good end and purpose: as, to extoll the glory of God, to seeke their owne saluation,

ſalvation, and the ſalvation of their brethren; but rather to make themſelues greater in their goods and honors, and to ſatiſfie their owne affections. And therefore it commeth to paſſe, that as ſoone as the diuell lifteth vp his hornes againſt the Church of God, and perſecutions be at hand, they melt away by and by in afflictions, as doth wax before the fire: they are offended, and parched with the Sunne of the Croſſe: they are ſorry for the good they haue done: they repent themſelues that they were ſo haſty to confeſſe the name of our Lord Ieſus Chriſt in the aſſembly of the faithfull: they wiſh they had neuer knowne God, nor his word, nor his Church, nor his miniſters, becauſe they make greater account (as Eſau did) of one meſſe of potage, then of the birth-right and bleſſing of the heauenly Father. But let ſuch manner of perſons know, that it ſhall no more profit them, that they make a fayre beginning and iolly holding vp of their buckler: then it did Cain, Eſau, Saul, Iudas. For ſeeing that ſentence is generall, that whoſoeuer continueth vnto the end, he ſhall be ſaued: it followeth by the contrary, that all they which do not continue conſtantly in the confeſſion of the Name of God (but are hindred by their goods and honors, loue of the world, and caſe Gen. 27. 34

of the fleſh, to ſet forth and declare with a continuall traine, the benefit of our redemption: it followeth (I ſay) that ſuch perſons ſhal go to ruine and euerlaſting deſtruction.

Laſt of all, this acknowledging muſt not onely be priuate, but publike, in the face and preſence of the whole Church: and therefore as Dauid ſaith, What ſhall I render vnto the Lord for all his benefits towards mee? I will take the Cup of ſaluation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord, euen now in the preſence of all his people. And againe, I haue declared thy righteouſneſſe in the great Congregation: Lo, I haue not refrained my Lips, O Lord thou knoweſt. I haue not hid thy righteouſneſſe within my heart: but I haue declared thy truth and thy ſaluation. I haue not concealed thy mercy and thy truth from the great Congregation. So then this ought to be well printed in the harts of the weak, and thoſe that are aſhamed to confeſſe and praiſe onely our Lord Ieſus Chriſt. For ſeeing that God doth auouch vs openly for his people, and giueth himſelfe freely vnto vs, & to our children, in the perſon of his welbeloued ſon our Lord Ieſus Chriſt, wee can doe no leſſe, then auouch him publikely for our God and Sauiour, in the perſon of that ſame his welbeloued

Pſal. 119. 12. 13. 14.

Pſal. 40.

beloued Sonne Ieſus Chriſt our Lord.

4 Of Loue.

FAith, repentance, and acknowledging of Gods benefits, cannot haue place in vs; and in vaine are we called Chriſtians, or brag we of our ſelues, for the practiſe of the Commandements of the firſt Table, which concerne the ſeruice of God before mentioned, vnleſſe we ſhew the effects by the kéeping of the Commandements of the ſecond Table, which concerne the loue of our neighbour: without which we cannot worthily preſent our ſelues to the holy Table of Ieſus Chriſt, our Lord. And therefore it is, that Ieſus Chriſt himſelfe, in the Sermon at the Supper which he made to his Apoſtles, the ſame night that he was betrayed and deliuered to death for vs, did diligently beate this point into their heads, ſaying, By this ſhall all men know that ye are my Diſciples, if ye haue loue one to another. And againe, This is my commandement, that ye loue one another, as I haue loued you. Greater loue then this hath no man, when any man beſtoweth his life for his friends. Yee are my friends, if you doe whatſoeuer I commaund you. To the ſame end tendeth

Ioh. 5. 12.

Ioh. 13. 35

alſo that, that the ſame night Ieſus Chriſt waſhed the feet of his Apoſtles: which after waſhing, he ſaid vnto them, Know ye what I haue done to you? ye call me Maſter and Lord: and ye ſay well, for ſo I am. If I then your Lord & Maſter haue waſhed your feet, ye alſo ought to waſh one anothers feet: for I haue giuen you an example, that you ſhould doe, euen as I haue done to you.

We muſt therefore (according to the commandement and example of the Sonne of God) bee furniſhed with true and hot loue, that we may worthily preſent our ſelues to the Lords Table. If we will haue a true deſcription of this loue, wee muſt take it of Saint Paul, which painteth it out in liuely colours, writing to the Corinthians in this ſort. Loue (ſaith he) ſuffereth long, and is bountifull, loue enuieth not, loue doth not boaſt it ſelfe, it is not puffed vp, it diſdaines not, it ſeeketh not her owne things, it is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquity, but reioyceth in the truth. It ſuffereth all things, it beleeueth all things, it hopeth all things, it endureth all things. See what manner of loue ours ought to bee: euery one of vs muſt endeauour, that all the parts of this deſcription may rightly agree vnto vs: wee are

1 Cor. 13. 4.

many

many waies and in sundry sorts exhorted to this loue, and brotherly concord, in the holy Supper of our Lord Iesus Christ.

First, in that, that we must waite one for another, and that it is not lawfull for euery one of vs to celebrate the Supper particularly and apart: but when the whole congregation is assembled together, all the faithfull must take, eat, and drink, the bread and wine of the Supper, according to the commaund of Iesus Christ: Take ye, eate ye, and drinke ye all of this; It is a true signe and testimony of the vnity that ought to be among vs. 1 Cor. 11. 33. Math. 26. 26 Mark. 14. 22. Luk. 22. 19

Moreouer, in that, that being all gathered together in one house of God, which is his Church, we doe there all call vpon one selfe-same Father, which is in heauen: we haue all one selfe-same Head, Aduocate and Intercessor, which is Iesus Christ: wee are all quickened with his holy spirit which dwelleth in vs: in that, that we all haue one selfe-same word of God: in that, that we all eate of one selfe-same spirituall meate, and drinke also of the selfe-same spiritual drink: in that also that we all pretend as brethren to one selfe-same inheritance, which is the kingdome of heauen, ought not this to enflame vs with true and hot loue? Mat. 12. Ioh. 11. 17 1 Tim. 3. 1 Ioh. 2.

Finally, the making of the Bread and Wine

Wine of the Supper, doth teach vs alſo what vnity and concord we ought to haue one with another: for as wée ſée that the bread is made of many cornes, and yet notwithſtanding afterwards it is but one ſelfe-ſame lumpe of bread: as we ſée alſo that the wine is made of many cluſters of Grapes, and yet after it is made, it is but one onely wine: in like ſort muſt the Chriſtians, which are many in themſelues, be ioyned together through loue in one bodie, which is the Church, whereof Ieſus Chriſt ought to bée the Head and Leader. But we muſt note, that this loue whereunto we are exhorted, by ſo many reaſons of the Supper, cannot bée where there is enuie, brawling, contentions, rancour, debate, and diuiſion: and therefore, before we come to the ſupper (which is a witnes of our agreement aſwell with Chriſt, as with his Congregation) if wee haue had any ſtrife and contention with our brethren, we muſt louingly reconcile our ſelues vnto them. If any man haue offended vs, wée muſt frankly and freely forgiue our brethren, yea, our enemies, as wee would that our good God ſhould pardon vs; and as wée ſée how Ieſus Chriſt our Lord, hath left vs an example of his loue, when he prayed to God his Father for his

Mat. 5. 23

Lu. 23. 34

his enemies which put him to death: as we reade alſo that S. Stephen did the ſame. Againe, wee muſt alſo marke that this loue ought to be practiſed in all Eſtates. Kings muſt loue their Subiects: they muſt be Nurſes of the Church of God, louers of common peace: they muſt vſe their people with all moderation & clemency. So likewiſe muſt the people honour the King: they muſt be obedient to all his Lieutenants and Officers. The Paſtor muſt loue his flocke: he muſt watch, take paines and pray inceſſantly for it. So likewiſe muſt the ſheepe loue their Paſtor, the Fathers their Children, the Children their Fathers and Mothers, the Wife the Huſband, and the Huſband the Wife, the Maſters their Seruants, and the Seruants their Maſters: and euery one in his calling muſt endeuour to exerciſe loue, in that vocation whereunto God hath called them. For, otherwiſe, it will be impoſſible for vs to doe our duties faithfully, aſwel towards God, as towards men, if the rule of loue doe not guide and gouerne vs in all our doings. Which loue increaſe in our hearts, O deare Father, for the loue of thy onely Son, and our onely Sauiour Ieſus Chriſt, Amen.

Act. 7. 60.

Eſa. 49. 23.
1 Pet. 2. 13.

Rom. 13. 2.

1 Sam. 12. 13.

Other

Other neceſſary obſeruations, for them that will come to the Lords Table.

IN the foure Articles aforeſaid, conſiſteth the true examining of our ſelues: notwithſtanding, wee muſt take good heed to theſe points and notes which follow.

Firſt, we haue to note, that we muſt not caſt our heads, and bend our braines, to examine curiouſly another mans life: as many doe, which ſearch out and ſcan ſo narrowly the blemiſhes of their brethren, that they forget their owne. It is to be wiſhed, and wee muſt procure it as much as lieth in vs, that the Church of God may be maintained in puritie, without ſhew of offence: But, forasmuch as in this world Corne ſhall alwayes be mixed with Chaffe, Weedes with Wheat, good fiſh with bad, Iudas with true Apoſtles, foliſh Virgins with wiſe, none of vs muſt be offended therefore. And moreouer, let euery man endeauour to finde that perfection in himſelfe, which hee deſireth to bring into another.

Mat. 3. 31. Mat. 12. 24

Secondly, we muſt not thinke that faith, repentance, giuing of thankes, and loue, and other vertues which God requireth of vs, can be perfect heere in this world: for there will

will be alwayes in vs, (how regenerate and new borne ſoeuer we be) ſome remnants of ſin, of incredulitie, of lacke of repentance, vnthankefulneſſe, of ſelfe-loue, which is directly contrary and oppoſite to the true loue of our neighbour. As long as we liue, the fleſh will fight againſt the Spirit, the diuell and the world will make war againſt vs, as the liues of the Patriarkes, Prophets, and Apoſtles, doe ſufficiently witneſſe vnto vs: ſo that, euen at the laſt breath of our life, we ſhall haue need to craue of our God, that he would forgiue vs our ſins through his Sonne Ieſus Chriſt.

Ro.9.25. Gal.5.2. 1 Pet.5.8.

Notwithſtanding, ſo farre it is, that the imperfections which are in vs, ſhould cauſe vs to draw backe from God, and from this holy banquet, that rather (ſo that we be diſpleaſed with our ſelues for them) they ought to cauſe vs to come the ſoner; to the intent, that as poore affamiſhed creatures we might more greedily and with greater deſire receiue Ieſus Chriſt, which is the true ſhepheard of our ſoules.

Thirdly, although it be not required of the worthy commers to the ſupper, to haue a perfect faith, perfect repentance, perfect giuing of thanks, perfect loue: yet muſt they be (notwithſtanding) true, and proceed from the

the heart, and from the ſpirit. Our faith muſt not be fained: our repentance muſt not be counterfait and painted, as that of hypocrites: the thankes which wee giue vnto God, muſt not come onely from the mouth: neither muſt we loue our brethren in word onely, and not in deede: but, let the whole profeſſion of our faith and Chriſtian life, aboue all things be far from oſtentation and hypocriſie; ſo that we take more paines, to be good Chriſtians in deed, and before God, then to be ſo counted and taken before men. Which grace, Lord, for thy Sonne Ieſus Chriſt his ſake, graunt vnto vs.

Of thoſe that refuſe wilfully to come to the Lords Supper.

BVt, as there are many which doe amiſſe in preſenting themſelues vnworthily to the Communion: ſo there are many which doe amiſſe on the contrary ſide, in that they will by no meanes come, nor preſent themſelues to that holy banquet, for feare of communicating (as they ſay) vnworthily, and ſo conſequently to be culpable of the body and blood of Ieſus Chriſt. But let them that abſtaine of ſet purpoſe from the Lords holy Table, know, that it is no leſſe fault vpon an vnthank-

vnthankfulneſſe and contempt, to abſtaine from the holy and ſacred meanes which God preſenteth to vs at the Supper, then to receiue it vnworthily: as we ſée that a patient which being very ſicke maketh no account of the receit and dyet which the Phyſician hath preſcribed, is no leſſe faultie then hee which abuſeth, or vſeth it not competently, as the Phyſician hath appointed.

Therefore, let not this ſort of people flatter themſelues, as though by this meanes they could be excuſed both before God and men: ſeeing that it is a moſt certaine truth, that ſo hainous ingratitude is in no wiſe to be admitted, or worthy excuſe. For firſt of all, ſuch men doe willingly contemne the commandement of Ieſus Chriſt, which ſaith to all his, Doe this, take ye, eate ye.

Secondly, they contemne the bleſſed remembrance of the death and Paſſion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to ſay, the precious body and bloud of Ieſus Chriſt, which are giuen and diſtributed to all faithfull Chriſtians in the Supper: according as it is ſaid; This is my bloud, which is ſhed for the remiſſion of

your

your sins. Finally, they despise the Church and the vnity thereof, and willingly excommunicate themselues from the Communion which the faithfull haue in the Supper, as well with Iesus Christ, as one with another. We see therefore how fondly these contemners of the Lords holy Supper do fail, and are vtterly inexcusable. And therefore let vs take good heed that we follow them not, if we will not be punished with them, which for their Oxen, Farmes, Wiues, and trafficke of Merchandize, refused to come to the Marriage in the Gospell.

Mat. 22 7. Luk. 14 22.

Contrariwise, of them which come vnworthily to the holy Supper of the Lord, or ought not to be thereunto admitted.

These haue not faith, and sinne against the first Article.

ALL Atheists, that is, such as are without God, misbeleeuers, ignorant of God and his word, all Heretikes and false Prophets, all Magicians, Idolaters and superstitious, which are partakers of the table of diuels: likewise all they which haue but an historicall faith, all the adherents and ministers of the Romish Antichrist, and they that establish by any manner (whatsoeuer) his kingdome, or depend thereon: also all they which haue not yelded themselues to the Church

Church of God, and haue not made profeſſion of our faith: Finally, all they that cuſtomably ſweare, either by the name of God, or by their faith, and apply it to vaine matters, and cauſes of no value: all thoſe ought to abſtaine from the Lords Table, forſomuch as they haue not a true truſt in God: without the which we cannot bee members of Ieſus Chriſt, nor conſequently be apt and méete to receiue life of him, which is the onely head of the true faithfull.

Theſe haue not Repentance.

ALL they which liue ſlanderouſly, all impenitents, and vnthrifts, all contemners of God, of his word, and of his holy aſſemblies, all blaſphemers, and deniers of the Name of God, all deſpiſers of correction and Eccleſiaſticall Diſcipline: they alſo that haunt and frequent ordinary euill company, which walke in the counſell of the wicked, which ſtand in the way of ſinners, which ſit in the ſeat of the ſcornfull. To be ſhort, they in whom appeareth no amendment of life, no regeneration, and they that commit hainous and infamous vices, and ſuch as are to be puniſhed by the Magiſtrate: al theſe, after that they are knowne to be ſuch, ought not to

These ſin againſt the ſecond Article.

Pſal. 1. 1.

be admitted to the Supper: and if they pre-
sent themselues vnto it, they ought not to be
Mat. 7. 6. receiued, least that which is holy, bee giuen
to dogges and swine, to the great dishonour
of God, and slaunder of his Church.

Of them which sinne against the third Article: which consisteth in giuing of thanks.

These are not thankfull.

VVIthout true Faith and Repentance, we cannot be meete to set forth the praises of God: who will not be praised by the mouth of the wicked. And therefore all Infidels, ignorants, & impenitents, sin also against this article, & ought not to be receiued to the Lords Supper. Also, they that are mad or fooles, either by nature, or some other accident. They also, which by reason that they be vnder age (as little children) cannot shew forth either the Lords death till he come, nor are capable of the Supper of the Lord.

Finally, they which by fragility, vnkindnesse, and contempt, in time of persecution did forsake Gods cause, & renounce the name of our Lord Iesus Christ, ought not also to be admitted thither, vnlesse that they doe first make open confessio n of their fault, and be reconciled to the Church of God.

Of

Of them which ſinne againſt the fourth Article: which conſiſteth of loue towards our Neighbour.

THE diſobedience to Father and Mother, to the Magiſtrate, and to all Superiors, the ſeditious Conſpirators, Fighters, Murtherers, and ſuch as beare malice and hatred againſt their Neighbours, they that are carryed away with the fire of reuengement, whoremongers, adulterers, incontinent buggerers, drunkards, and gluttons, deceiuers, theeues, and vſurers, back-biters, mockers, falſe witneſſes, lyers, and common periured perſons: and in ſumme, all they which make an Art of the breach of Loue toward their Neighbours, contained in the ſecond Table of the Law of God, ought not to be receiued to the Supper. For, ſeeing that the Scripture pronounceth thus, that ſuch ſort of men as haue none acquaintance of God, are ſhut out of the kingdome of heauen, and ſhall not dwell in the Lords holy Mountaine: they ought of right to be ſhut out from the ſacred ſignes, whereby the faithfull are ioyned to Ieſus Chriſt, and made poſſeſſors of eternall life.

These are voyd of loue.

Ephes. 5. 5. Pſal. 15.

Prayers for priuate Houſes *and Families.*

Morning Prayer.

Moſt gracious God, and louing Father, we heartily thank thée for al thy louing kindneſſes ſo abundantly ſhewed towards vs, for our Election, Creation, Redemption, merciſull Vocation, Juſtification, Sanctification, continuall Preſeruation, and for that moſt aſſured and moſt comfortable hope which thou haſt giuen vs of our Glorification in the world to come. We praiſe thy glorious goodnes, for ſo mercifully preſeruing vs this preſent night, and deliuering vs from all dangers both of ſoule and body: for that thou haſt graunted vs ſo ſweet and comfortable reſt, and haſt now preſently brought vs vnto this preſent day. And as thou haſt ſafely preſerued vs vnto this preſent houre from all the dangers of this life: ſo we beſeech thée to continue this thy fauour towards vs this day, and the whole courſe of our life. Suffer vs not, by the vaine allurements of this world, to be drawne

drawne away vnto sinne and wickednesse.

Assist vs with thy grace & holy spirit, that we may not spend our time vainly or idlely: but that we may alwaies be diligently exercised in the duties of our calling, to the benefit of the brethren, and discharge of our owne consciences. Grant that in all our consultations, words and workes, we may euer haue thee present before our eyes, Amen.

Euening Prayer.

O Most gracious God, and louing Father, we hartily thanke thee for all thy louing kindnesses, so abundantly shewed towards vs: for our Election, Creation, Redemption, merciful Vocation, Iustification, Sanctification, continuall Preseruation, and for that same assured and most comfortable hope which thou hast giuen vs of our Glorification in the world to come. Wee doe prayse thy gracious goodnes, for so mercifully preseruing of vs this present day, and deliuering vs from all perils and dangers both of soule and body, and giuing vs all things necessary for this present life, as health, foode, apparell, and such like. This gracious goodnes of thine, we beseech thee O Lord, to continue towards vs for euer. And here we offer vp vnto thee, our soules

and bodies, our liues, and all that we haue, in assurance that that cannot perish which is committed vnto thee. Take vs into thine hands, and keepe vs this night, that our bodies may sleepe, and our soules may watch for the comming of thy Sonne Christ: that so both our bodyes and soules, may be the more apt, and the better able to serue thee in that estate and calling, wherein thou hast thought good in thy great mercy, to place vs.

Then, Morning and Euening, as followeth.

WE confesse and acknowledge, O most mercifull Lord, that we are most miserable and wretched sinners, aswell by the originall corruption of our nature, as by the course of our euill and naughty life: we haue and doe daily transgresse & breake thy most holy lawes and Commandements, both in thought, word, and deed. By the meanes of this sin and corruption of ours, we doe continually deserue most iust condemnation, & to be for euer cast out of thy presence. Yet such is thy goodnes againe towards vs, that in mercy thou wouldest not suffer vs thus in our sins to perish: but hast sent thine owne deare Sonne Iesus Christ, to take vpon him what-

whatsoeuer is due; to reconcile, and make vs at one with thee againe. In him therefore, and through him, we come vnto thee, beseeching thee for his sake, that we feeling the grieuousnesse of our sinnes, and groning vnder the burden of them, may feele the release and ease of them, in that we through thy holy spirit be assured, and stedfastly doe beleeue that Christ hath borne the burden of them, euen for vs. Grant O Lord, that we being assured hereof in our consciences, may through thy holy spirit be renewed in the inner man, to hate, detest, and abhorre sin, and to study to liue according to thy blessed will, during our whole life.

We do not onely pray for our selues, but also all the whole Church, especially such as be persecuted for thy word: grant vnto them, that whether it bee by death or life they may glorifie thy Name to the worlds end. Be mercifull to this Church of England, Scotland, and Ireland, we beseech thee good Lord: preserue euery part and member of the same, especially thy seruant Iames our most gracious king. Grant him all such gifts as be needfull for so high a calling, to the aduancement of thy glory, and the benefit of this Common-wealth, to the establishing of the perfect gouernment of thy

Church, to the rooting out of Superſtition, and to the gouerning of his ſubiects in peace and tranquillity. Defend him, O Lord, from all Conſpiracies, Treaſons, Rebellions: and ſo worke in the hearts of his Subiects, that (knowing his authority doth come from thy heauenly Maieſtie) they may with dutifull hearts obey him, in thee, and for thee. And heere (O Lord) we proſtrate our ſelues, and yeeld vnto thy diuine Maieſtie, from the very bottome of our hearts, all poſſible praiſe and thankes, for the wonderfull deliuerance of our moſt gracious King, the Queene, the Prince, and all the Royall Branches, with the Nobilitie, Clergie, and Commons of this Realme, aſſembled together in Parliament, by Popiſh treachery appointed as Sheepe to the ſlaughter: and that in moſt barbarous and ſauage manner; no Age yeelding example of the like crueltie. Giue vs grace, good God, neuer to forget this thy great mercy towards vs. Preſerue the Councell, and Magiſtrates of this Realme: that being inlightened by his Holy Spirit, they may defend thy truth, ſuppreſſe wickednes, and maintaine equitie. Behold all thy Paſtors, bleſſe their labors, increaſe the number of them, place ouer euery Church a painefull watch-man, remoone all idle

Lubbers,

Lubbers, and confound the power of Antichrist, and turne the heart of the people, that they may be obedient vnto thy truth. Bleſſe the two Vniuerſities, Oxford & Cambridge, and all the Students of the ſame, with all Schooles of learning. Behold all thoſe that be afflicted with any kinde of Croſſe, that they may profit by thy correction in newnes of life, through Ieſus Chriſt our Lord. In whoſe name, for theſe mercies, and whatſoeuer elſe thou knoweſt to be needfull for vs, and for thy whole Church, we pray vnto thee, as he himſelfe hath taught vs in his holy word, ſaying: O our Father, &c.

The Lord make his face to ſhine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Ieſus Chriſt, and the loue of God the Father, & the moſt comfortable fellowſhip of the holy ſpirit, be with vs, preſerue, and keepe vs, this day (or this night) and euermore, Amen.

Another godly Prayer to be ſaid at all times.

O Eternall & euerlaſting God, which haſt made thy dwelling aboue the heauens, and by thy Scepter of thy might, doſt rule all

the

the powers of the woꝛld, all which ſhould ſound to thy pꝛaiſe, & redound to the honoꝛ of thy gloꝛious name: we moſt vile wꝛetches, whom thou haſt made of the duſt of ẏ earth, thꝛow downe our ſelues heꝛe beſoꝛe thy maieſty, vnwoꝛthy to be made thy ſot-ſtole, ſubmitting our ſelues vnto thée; & acknowledging our ſins, we appeale to thée foꝛ mercy. We confeſſe (O Lord) that our wickednes is great, our miſdeeds many, & our ſins innumerable: and thou art iuſt, thy iudgements are ouer all the woꝛld, and the puniſhments due foꝛ our ſins are intolerable. Foꝛgiue them, O Lord, foꝛgiue them: mollifie our hard hearts, & giue vs light ſpirits, that we may ſée our ſinne, and learne to tremble beſoꝛe thy maieſty, and feare to offend any longer. Oh, be thou fauourable vnto vs, foꝛ elſe we are loſt foꝛ euer. If thou be angry, what may make vs merry? If thou be offended, how may we be pleaſed? If we haue loſt thy fauoꝛ, what friendſhip can helpe vs? If thou with-dꝛaw thy face from vs, what good ſhall our riches doe? If thou be not on our ſide, what ſhall we do with the helpe of man? If we be whole in bodie and ſicke in ſoule, rich in ſubſtance & poꝛe in godlineſſe, haue the woꝛld at will and know not how to vſe it: If we haue ſuch libertie to doe

what

what we would, and yet so sinfull to do nothing as we should: Oh the sin of so corrupt hearts, what misery will it bring vs: What woe will it worke vs: How many plagues are there ordained for so great sinnes: And what a continuall paine will our vngodly pleasure purchase for vs: O Lord, if thou let vs line here a while in wealth and ease, to the end wee shall line for euer hereafter in misery and woe; alas that euer we were borne, to see such wofull dayes! Oh far be that from vs (O Lord) and continue thy mercy towards vs for euer.

We confesse that our sins haue well deserued thy wrath, & our wickednes is great inough to prouoke thy anger: and we know that thy mercies already shewed vnto vs haue bin more then our deserunings: we haue alwayes felt thy fatherly affection towards vs, when we haue shewed our selues vnnaturall children, & rewarded thee euill for good. Oh Lord forgiue it vs, forgiue our vngodly behauiour, and lay not our sinnes to our charge: but good Father, continue thy mercie towards vs still. Looke fauourably vpon this Realme, blesse vs with thy goodnesse, and defend vs from Sathan and all his ministers, ouerthrow their diuelish deuises, and bewray their vngodly policies: preserue our King.

King, whom thou hast placed ouer vs, let him rule faithfully in thy feare: make his dayes happy, and send him a long life, if it be thy good pleasure: and when this his Princely state here on earth shall cease, giue him an heauenly kingdome, where he may reigne with thee for euer.

Blesse our gracious Queen Anne, Prince Charles, and the rest of the King & Queenes most royal issue. Blesse also, we beseech thee, the Lords of his Maiesties most honorable priuy Counsel, make them wise in thy feare, to giue such Counsell as may tend to thy glory: let his Nobles know that their Honours consist in thy worship: teach Magistrates to humble themselues, and seeke the aduancement of thy glory: let them know that they are not placed in office by thee, to gouern as they list, or do that which seemeth good in their owne eyes; but to suppresse sin, and support vertue. Let them draw their swords to cut downe vice, and imbrace godlines, as that which is onely their worship: teach the ministery to teach the truth vnto their flocks, and seeke the safety of thy people, and not their owne priuate gaine: let them not be such as can teach others and not themselues; that can sheare the sheepe, and not feed the Flock. Let not the desire of filthy

thy lucre make them careleſſe to doe their duty: but let the remembrance of thee (which will call them to an account) cauſe them to haue a care of their charge. Teach Maſters of houſholds, Miſtreſſes & Dames, Children and Seruants, to ſerue thee, & leaue their liues in thy feare. O Lord, learne the to know, that to dwell vnder thy defence is onely to be happy; and not to obey thee is to be accurſed, and to heape vp to themſelues wrath againſt the day of wrath, when euery man ſhall bee rewarded according to his workes. Let the power of thy maieſty (which canſt with a word ſhake all the powers in heauen & earth) ſtrike ſo deep into our harts, that we may ſet more by thy fauour, then all the faire countenances of the world, which are but vanity. Let not any thing be our delight, but that which may pleaſe thee: and let nothing make vs ſorry but that which doth offend thy Maieſtie. Alſo we beſeech thee to looke vpon thy whole Church (whereſoeuer) & with fauor behold it: comfort the afflicted members thereof; deliuer them with ſpeed, or giue them patience to tarry thy leaſure. Let them not faint in that good courſe they haue begun, that ſuffer for thy truth: but be thou their helpe in trouble, and lay no more vpon them then they are able to beare. And

although

although wee at this time, here at home, haue not so great cause to complaine, as many of our brethren in other Countreyes, because thou (O Lord) hast dealt more fauourably with vs then with them: yet let vs not be proud of our estate; but giue vs hearts of humilitie, to prostrate our selues before thy maiestie: for we know that our deseruings are not such, nor thy hand is not so shortned but that thou canst strike vs as wel as them. Let not so great wickednesse lodge in our breasts, that our prosperity should make vs forget thée. Although we sleepe now in securitie, & thinke our selues out of danger, yet thou canst quickly set the nations about vs, vpon our eares, and giue vs ouer to a worse mischiefe, euen amongst our selues: thou canst some make a whole man a sicke body, & a liuing body a dead corps, & al our pleasures may soon be gone: the aduersity of one houre may make vs to forget all. Our sins haue truly deserued these, and greater plagues, but that thy mercy towards vs hath béene great: which we beseech thée for euer to continue. Forgiue vs our sins, and pardon vs for thy Sonne Christs sake: quicken vs as thou art wont to doe thy chosen: giue vs a taste of the ioyes of thy kingdome; that we may know it is better to be a doore-keeper

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in thy houſe, then to dwell in the tents of the wicked & vngodly. Let not the vain delights of this corrupt world lead vs vnto vanitie: nor let the alterations of this changeable time turne our hearts from thée: but teach vs to learne that thou art alwaies one and the ſame, & doſt neuer forget thoſe that put their truſt in thée. We know that thy fatherly care ouer thy children is great; that they ſhall not loſe a haire of their head, but thou wilt know how they part from it. Oh, learne vs, for ſo great loue, to loue thée againe, and feare to offend ſo deare a Father: kéepe far from vs the breach of thy lawes, couetous mindes, lying lips, ſwearing tongues, malicious hearts, vnchaſt & vngodly behauiour which doth offend thée, and prouoke thy anger againſt vs: & beat downe our ſtout ſtomacks, that we may ſtand in awe, and feare thy diſpleaſure, that the plagues due for our ſinnes may be turned away from vs. O Lord make vs wiſe in time: plant in our hearts a loue to thy iudgements, & alwaies to haue in minde that thou which madeſt the eye muſt néeds ſée, which madeſt the eare muſt néeds heare, and thou which ſearcheſt the hearts and reines muſt néeds finde out our wickednes. And becauſe of our ſelues wee are not able to doe any thing that is good, but prone and

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apt to all kinde of sinne and wickednesse, we beseech thee to assist vs with thy aid & helpe of thy holy Spirit: that we may through the same do those things which of our selues we are not able, that it may be to thy glory and for the health of our owne soules. Oh, let these our prayers pierce the heauens, and enter into thine eares; & giue vs these, and all other things necessary for vs, from this time to the end of our liues, and after death a life to liue for euer, for thy deare Sonnes sake: in whose Name we begge it of thee in that Prayer, which he himselfe hath taught vs, saying: Our Father &c.

FINIS.